

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday After Christmas January 4, 1981
The Rev. Ralph C. Link, Pastor
Mrs. Betty Huselton, Guest Organist
Mr. Roland Thompson, Saxophone
Julie Vargo, Diane Zavacky, - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "Andante Cantabile" Widson
*Processional Hymn No. 322 "When morning gilds the skies"
*Ascription
*Exhortation

*Confession (In Unison) "O thou God of holy love, we acknowledge that at the beginning of this year our lives do not stand before Thee as a book unwritten. Much that we shall do has been spelled out already, even before the year has begun. Inscribed deep within are old habits and familiar behaviour patterns. We know that these in large part will write for us the history of this coming year. Cause us to be aware of thy forgiving grace, and when we have written a life page full of the errors of our misdeeds, help us to acknowledge ourselves for what we are, and to seek thy love, through Jesus Christ, our Lord. Amen."

*Kyrle

*Assurance of Pardon

*Praise

*Pastor: Praise ye the Lord!

*People: The Lord's name be praised.

*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Requiem Observance and Prayer

Mr. Guy A. Armstrong, Mr. William S. Bell,

Mrs. Nellie Hughes, Mr. Harrison John Diefenderfer

Mr. Nicholas J. Nohach, Mrs. Eleanor E. McWilliams

Mrs. Bessie P. Hampton, Mrs. Naomi L. Harmon
Mrs. Elizabeth Ritter, Mrs. Mabel Mae Lippold.
Friends: Robert T. Smith, Mr. Robert H. Taylor
Mr. Everett Fox, Mr. William Homer Beatty.

Hymn No. 614 "For all the saints"

Offering

Special Music

Roland Thompson

Anthem: "O Sing a Song"

Scripture: Psalm 63

Sermon: "MEET GOD"

Prayer and Lord's Prayer

*Processional Hymn No. 409 "Who is on the Lord's side"

*Benediction

*Threefold Amen

*Postlude "Alleluia! Alleluia!" Armstrong

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by

Mrs. Jane Armstrong in loving memory of her "Husband"

Guy Armstrong

Serving as Ushers today are: *Charles Penar, Dan

Bosko, Robert Knauer, and Dave McMillin.

Elder and Mrs. Charles Penar will greet the Congregation and Friends at the door this morning.

Hospitalized: Mrs. Alice Beatty, Mrs. Doris Zavacky.

Monday - 6-9 - Aerobics in Rehoboth Hall

Tuesday - 6-8 - Aerobics in Rehoboth Hall; 8: Volleyball.

Wednesday - 7:30 - Church Council

Thurs. - 6-9 - Aerobics in Rehoboth Hall

Friday - 7:30 - Adult Fellowship Meeting - Come and

join in the Fellowship with this group - they will

be playing volleyball and have all kinds of fun and

recreation. If you sit home and just think about it

you won't be able to have fellowship.

We don't have anyone for 11th and 18th for Flowers -

would you please let Bea know today if you are interested

in having flowers on the Altar either one of these

two Sundays.

Our special Prayers go out to Mr. Edward Weichey and

hope that the Prayers will be answered soon.

Please get your reports in to Bea for the Year Book

by Monday. Each Treasurer will meet with the Auditors

as soon as they are selected.

"Meet God"

Scrip & Text: Psalm 63

(Illus sign=AT THE END OF THE RD I SHAL MEET GOD,
sit hiway 1/2 mi both way; compar dwn hil, sharp curv
rd disapear & sign=PREPAR 2 MEET THY GOD

from Amos 4:12 & spk peop Is 2 repent, turn 2 God
person paint rok no complet try frtn, but mak awar
end this lif is God & shud B prep 2 meet Him
But I Bliev requir mor than jus turn lif ovr 2 Him,
it requir rt relatship day by day, & shud work at it
Quit oft tol do sumthin & no giv way 2do & if this
case of mak chang & gro raltship with G, hav formula
Ps 63=Let's turn 2it, & if no bring B4l, 4get etc,

bring ea Sun & lets use them 2gethr
This Ps writ En-gedi wildnes fle from Saul; fear 4
lif & fnd=1 Sam 24

Dav wil acknow G tak care needs at all times
If tak letrs MEET & use 4 othr words, this giv formla
Vs 6=Meditation=M=& this no Trancend Med, or Yoga thez
Satanic & no 4 Xpian

Dav say direct mind, thots G; We shud lern med lik
Wat Dav med on?=vss 7- 11=Read
4us 2med need B awar wat G want us 2kno & can unders
if wil read Word

Wud urg U 2read Bibl thru this yr; if dif get start,
work portins Psalms

Read verse or two & then med wat G say 2 me thru it
U can kno wat G say Dav or othr, but wat say 2 me?
As think this, think G want shar self with U; think
He reach out 2U in luv & say=Tom, Mary etc this 2U &
4U from Me.

vss 1b, 2=Dav say lk 4 God=use Eye=E=& plac lk 4Him is
hi Hous; this why attend church, not 2 fulfil mem req
2 cum 2gethr peop lik mind & worship, Seek G & it her
we find Him

Shud use EYES 2 find G, His Hous, His Word, in lif etc

vss 4, 5b=Dav say has herd G & prais Him=Ears=E=
Bcuz Herd G, mus pray & this=Lift up arms & using the
mouth 2 prais Him

This cums Bcuz we hav herd of G, hav used EARS & so
we pray

Vss 1a, 1c, 7b, 8=TRUST=T=Here is Dav confidenc G meet
every need

Put 2gethr=Meditate, Eyes, Ears, Trust spells MEET &
try this can MEET GOD this yr & all yrs
(Pc n New Year Like A Glorious Sunrise, authr unknown)
And say Js Xp reign in each of your harts this year
as He has nev'r reigned there B4

"Meet God"

Scripture: Psalm 63
Text: Psalm 63

(There is a sign painted on the side of a barn on Route 22 in the central part of our state and it states, "At the end of the road I shall meet God." As you look in either direction at this point the road stretches in front and in back so you can see for probably about 1/2 mile in either direction. Therefore, the words are not too threatening. But there is another road I have been on which winds up and down and at one point where the road makes a very sharp right ~~xx~~ turn, in fact, it looks as though the road ends at this point. But as you come to the turning point you realize that the road drops down severely and right in front of you before you make the turn is a huge boulder. On that boulder are printed the words, "Prepare to meet thy God." For anyone traveling that road for the first time it is threatening I am sure to think that at the point everything ceases to exist and you must be ready to meet God.)

The quotation is from the prophecy of Amos the 14th chapter the 12th verse.

This was a part of the prophecy of Amos and he was telling of the doom of Israel because they had turned from God. What he was really saying was that they should repent, should ~~xxxxxxx~~ make preparations to meet God when this took place. The person who painted the verse on the rock was not completely trying to frighten people, but to make them aware that at the end of this life we shall meet God and we should be prepared. I am sure that all of us here this morning are aware of this. I am also sure that none of us would take this lightly. But I believe that in order to be prepared to meet God it requires more than just a turning around of our lives, or ~~xxxxxxxxxxxx~~ "Repentance and Conversion" if you want to use terms. It requires a right relationship with God while we are blessed with the living of this life.

Quite often we are given something we should have or know for our lives, but too often we are not given the guidelines we need to make that change possible. This morning I want to share with you not only what we all need, but also the means whereby we can implement this in our lives. This is found in the 63rd ~~xxx~~ Psalm. If you will turn in your Bibles to this Psalm we will see what is involved. If you are not in the habit of bringing your Bible, or have gotten out of the habit, I would suggest that you begin to do so each Sunday. ~~xxxxxx~~ Hopefully each Sunday we can share verses and Scripture together that will help us in our daily lives of this new year.

David wrote this Psalm when he was in the wilderness at En-gedi fleeing from

-2- We find this recorded, 1 Sam. 24.

King Saul. He feared for his very life, yet he was aware of God in his life to the extent that he knew God would take care of him. He was willing to acknowledge his need for God at this and all times of his life.

We had spoken of the need to be prepared to meet God. If we take the letters of the word "Meet" and use them to stand for other words we can have a brief formula to use for our lives today.

David said, "When I remember thee on my bed, I meditate on Thee in the night watches," verse 6. He is saying that a part of his life is Meditation, and this meditation is upon God. This is the first thing we should remember. To meditate is not to repeat a certain phrase over and over as is done in Transcendental meditation. Nor is it to sit in certain positions and contemplate as is done in Yoga. These two types of meditations border on being satanic and should be avoided by Christians anyhow. But what David is saying is that he directs, or directed his mind to thoughts of God. We should learn to meditate upon God like this. What did David meditate on? Verses 7 through 11 give us a part of that answer, (read these verses). But so does the rest of the Psalm as well.

For us to meditate we need to be aware of what God wants us to know. We can understand this if we are willing to read portions of His Word. Perhaps you may have had difficulty getting into a habit of reading God's Word on a regular basis. One way to start would be to read a Psalm or portions of a Psalm. After you have read several verses, stop reading and then meditate, or think about what those verses are saying to you about God. You know of course that they were written by someone else about a specific problem or need. But what do those verses say to you? As you think of them, think of God as wanting to share Himself with you. Think of Him reaching out to you in love and saying, Tom, Mary, Charley, Harry, whatever, this is for you from Me.

When look at what David has to say about his need for God. Verses 1^{else} 1, 2, (read) He is saying that he is looking for God. He is using his Eye, and the place to look for God is in His House. This is why we should attend church. It is not

merely to fulfill a membership requirement as some people just want to do. It is to come together with people of like mind to worship Almighty God. It is here that we should find Him and ~~xxxxxxofthethingsxxaboutxxHimxx~~ should seek for Him. In other words we should be using our EYES to find God. But this also has to do with looking into His Word. So we begin to see then, that to MEET God, it ~~xxxxx~~ requires not only Meditation, but we should be using our Eyes to find Him. David points out ~~that~~ in verses 4 and 5b, (read them), and he is saying that he has heard God and praises Him. He is saying he has a need to be praying to God. This is what is meant by lifting up the arms, and using the mouth to praise Him. This comes about because we have heard of God, we have used our Ears and so we pray. This comes because we have meditated on Him, we have looked for Him, using our eyes, and we must use our Ears and hear of Him to pray to Him. Then David speaks of his Trust in God. We find this throughout the Psalm but specifically in verses 1a, 1c, 7b, and 8, (read them). Here is his confidence that God will meet his every need. So there we have the word "Meet" and how it can help us to "Meet God" this year and every year of our lives.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday After Epiphany January 11, 1981
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophone
Mrs. Ginger Harbison, Mr. Lloyd Link, Chr. Dir.
Julie Vargo and Dianne Zavacky - Acolytes
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
*Processional Hymn No. 235 "Jesus is Lord of All"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the

victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Praise ye the Lord!

*People: The Lord's name be praised

*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Children's Moment (All Children please come forward)

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer

Offering

Offertory

hem: "Love, Love, Love" Youth Choir

Scripture: Genesis 28: 10-15
Sermon: "WHEN LOSING IS WINNING"
Prayer and Lord's Prayer

*Closing Hymn No. 292 "Because He Lives"

*Benediction Three-fold Amen

*Postlude

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar are from the Richard Krebs Wedding.

The Lovely new Palms in the front of the Chancel are a gift from Mr. Donn Miller in loving memory of his "Mother" Dorothy Kalb Miller.

Deacon and Mrs. William Pflugh will greet the Congregation and Visitors at the door this morning.

Nursery will be provided today by Mrs. Gloria Walker and Michelle Henry.

> Our Sincere Sympathy to the Family and Friends of Roy Andrews who passed away on Monday.

Tonight - 6:30 - Bible Study

Aerobics - Monday - 6:00 - 9:00 - Rehoboth Hall

Aerobics - Tuesday - 6-8; Volleyball B -

Thurs. - Aerobics 6-9 Rehoboth Hall

Thursday - 10:30 - Bible Study and Anniversary Dinner

Mary Martha Circle at Sara Snow's.

> Hospitalized: Alice Beatty, Doris Zavacky - DCMH

Michelle Kradel - Eye and Ear Hospital - *SARA SNOW*

> Next Sunday - Leo Crawford will be with us also.

> The Congregational Dinner and Meeting will be Feb. 1st.

Please do not miss this dinner and Presentation from St. Paul's Home. Rev. Link has seen both of these and recommends them highly.

> Remember Nominations for Elders and Deacons each Sunday during this month - put them in the offering plate.

> Please remember when you sign the Who's Who in the Pew Booklet - tear the sheet out and put it behind the book in the rack so it can be picked up easily.

OK - We are in need of someone to do this little chore each Sunday. If you are interested let the Pastor or Sec'y. know today.

Serving as Ushers today are Barb Vargo, Virginia

Mangel, Nancy Link and Karen Link.

> Harry Burns and Don Kennedy will be visiting the Hospital

"When Losing Is Winning"
Scrip: Gen. 28:10-15; Text: Gen 28:15

Thi worl men judg abil 2achie;at bot=uttr failur,
at op=compl suces;Between majorty sweat,strugl from
youth 2 old age
Few giv up,slid bot=skidrow,exist til deth take
" Clim ovrever1,watevr means=luxry,powr no hapnes
s pndr this feel failur dif ways:sum 2 fulfil lif
ambition;summariag;sumhus,wif,motr,fathr,son,dottr;
ALL us fail 1 way nothr but truth need fac this morn=
is suby aply 2all=U can fail & no B failur
(Illus H.Hughes & wooden Goose plane)
He was losr,eyes worl,but Bcam winnr,
How can ~~we~~ Losing Bcum Winning?
Jacob gud examp;scrip=B4lthis morn tel=cheat Esau
birthrite;pretend Esau get bles F'r & Esau thret kil
He on run 4lif & vision & G spk 2 him & promis this
vss 13,14-Duz this soun lik prom 2B mad man dangr???
But G adds=Vs 15a & 15b-wil bring bak land & then
all this 2b fulfil=15c
From B Loser 2 Bcum Winner
Remain story Jacob lik 1st=work 4 wife & Laban cheat
Laban cheat with flocks he seem 2 fail watevr
(Illus girl try suicide & fail)
Wat hap 2 her? No kno,but if lik Jac try,try,try
ea circumstanc mak strongr & this wat made Bcum
Israel=He who strives with God & did just that
(Illus boy,baseball,strike out,wat a pitcher)
Wat Ur attitud 2 failur? Id it born losr no matt? ?
Do U put 4th noefortajust B defeat?
Lk G's failurs=Ab,Mos,Noah,Dav,Jonah,Petr,all them
All of us R Losrs & comon 2 all us
W~~as~~ Bibl say=We R flops thru him luv us?
NC e R Mor than conquers thru Him Luv Us
2 conquer is 2win,2B victor in strif=battle
Wen think failurs need pictur minds grtest failur
evr liv;He suppos B 1 set peop free
But ther was,hot Fri aft hil outsid Jeru dy cros
lik comon crim:He defeated,beaten,a Loser
Band folos desert,autertys breath sigh relief,that
failur out of way
But wat hap? Defeat turn victry Bcum He was wat sed
was:Losr Bcum Winr & U & I gain sam victry thru HIM
Same prom giv 2 Jacob ours=15c
Wil not lv as Losrs;maks Winrs & this thru Js Xp
"im that prom 2day;put Bhind U all failur U kno U
made,or think U made;think slate wipe clean & 2day
start Nu Lif 4U:Let us ea say Th G 4 Mak Me Winr,
insted Losr,Bcum now on I Lean On U & Lik P say=
I CAN DO ALL THINGS THRU XP WHICH STRENGTHENETH ME

Community Bible Church - Sagamore, Pa. - February 6, 1994

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

ASCRPTION

CALL TO WORSHIP:

THE HEAVENS DECLARE THE GLORY OF GOD:

AND THE FIRMAMENT SHEWETH HIS HANDIWORK.

DAY UNTO DAY UTTERETH SPEECH,

AND NIGHT UNTO NIGHT SHEWETH KNOWLEDGE. PSALM 19:1-2

*HYMN

OFFERING/PRAYER

~~XXXXXXXXXXXX~~

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: GENESIS 28:10-15

SERMON: "WHEN LOSING IS WINNING" - ST. PAULS, BUTLER 1/11/81

*HYMN

*BENEDICTION

*POSTLUDE

DALE

JAN, MARY

HOVER

IN WORL MEN R JUDGE BY ABILITY 2ACHIEVE
ASK QUES=LAS WK,DID BUFFALO WIN BY LOSING??
NO,ACCORD WORL STNDRDS LOSRS R COMPLETE FAILURES,& WINNRS COMP SVC
THAT SPORTS & SEVRL OTHR AREAS OF LIF
BCVZ THIS STNDRD LIF PRESEN US, THER R MANY QUIT STRIV ERLY ON
M SLIDE 2BOTOM ,INHABIT SKIDROW,EXIS HANDOUT TIL DETH TAKS
AT TOP OTHRS HAV GOT THER CLIMB OVR OTHRS RUTHLESSLY,AT TOP,
MONEY,SUCES,BVT NO HAPINES
IN TWEN THOUS UPON THOUS FEEL LIK FAILURS BCVZ WORL SEZ SO
ALL US ONE WAY/OTHR HERE THIS MORN HAV FAILD,MAYB OFTN
MAY FAIL IN SKUL,AS HVS/WIF,MOTHR/FATHR,SON/DOCTR
BUT TRUTH NEED FACEXXXXXXXXXXXXXXXXX
WE CAN FAIL & NOTB FAILURES=WE CAN LOSE & YET WIN
LETS LK AT PROPOSAL OF "WHEN LOSING IS WINNING"
(ILUS HOWARD HUGHES & SPRUCE COOSE)
HOW CAN LOSING BECOME WINNING?
JACOB WAS MAN WHO LOST MOR OFT THAN HE WON
B4 MORNS SCRIP CHEAT BROS BIRTHRIGHT:PRETEN ESAU GET F'S BLES
BUT WHIL FLEE ESAU XXX 2SECK WIF,GET PROM BY G,& CUM STRANG
TIME HIS LIF
ESAU VOW KIL HIM,VEY HAV VISIN & G SPKS 2HIM
VSS 13-14=DUZ SND LIK PROM2B MADE MAN SERIUS DANGR?
VS15A=G/XXXXXXXXXXXXXXXXXXXXX/XXXXXXXXXXXXXXXXXXXXXXXXX G WITH HIM
VS 15B=NOT ONLY PROM B WITH HIM,BUT ADD 2THAT PROM BRING BAK LAN
VS 15C=WIBB FULFIL & FR/B LOSER WILB WINNR
HOW DUZ JACOBS LIF CHANG??
SEEKS WIF,FALS LUV RACHEL,FATHR-IN-LAW TRIK GIV LEACH
WEN REDY LV FATHR-IN-LAW TRIKS W/FLOKS
BUT OUT EA CIRCUM HE BCMV STNGR MAN=WAT MADE STNRGR??? GOD!!
(ILUS GIRL FAIL AT SUICIDE)
DID SHE GO ON 2WIN AFTR LOSING?? DONT KNO,BUT IF TUK FAILUR AT
DE AS REASN SHE WAS SPARD,SHE DID CONTINU TO FITE
JACOB BCAM SUCH STRNG MAN OF G,NAME CHNG BY G 2-ISRAEL
"HE WHO STRIVES W/GOD" - & HE DID JVS THAT,WRSTLE W/GOD
(ILUS BOY,BASEBALL BAT,MIS 3TIMES,WAT A PITCHR)
WAT IS UR ATITUD WEN FAIL?? BORN LOSR? QUIT? WIL DY LOSER??
GOD FORBID - JVS LK G'S LIST OF FAILURS
ABE,DAVID,MOSES,JONAH,AARON,ELIJAH,PETER,THOMAS,JAMES JS BROS
SURE,TIMES WEN CANT WIN 4LOSING BUT DID P WRITE
WE R MORE THAN FLOPS THRU HIM WHO LUVD US??
NO - IT READS=WE R MOR THAN CONQUERORS THRU HIM THAT LUVD VS
2CONQVR IS 2WIN,2B VICTORIS,
NEED THINK GRTES FAILUR EVR LIV=JS ON CROS FRI AFT,HIL OUTSID JER
A COMON CRIMINAL,HE DEFEATD,BEATEN,ALOSER
FOLLOWERS DESERT HIM=AUTHORTYS BEATH SIGH RELIEF,HE OUT THER WAY
BUT WAT HAPN???
DEFEAT THRN INTO VICTRY BCVZ HE WAS WHO HE SED HE WAS
THE LOSER BECAUSE A WINNR & YOV & I CAN GAIN VICTY THRU HIM
WAT G PROM JACOB 15TH VS GEN 28 IS MENT 4US AS WEL READ IT
THER IT IS 4US 2READ & TAK 2HART
HE WIL NOT LEAV US AS LOSRS,HE MAKs US WINNRS THRU JS XP
LETS PWT OUR FAILURS BHIND VS,WIPE SLATE CLEAN,& CLAIM THIS PROM
LETS SAY=THANK YOU GOD FOR MAKING ME A WINNR INSTEAD OF A LOSER
FROM NOW ON I'LL LEAN ON U,& LIK PAUL I'LL SAY,
I CAN DO ALL THINGS THRU XP WHICH STRENGENETH ME

"When Losing Is Winning"

Scripture: Genesis 28:10-15

Text: Genesis 28: 15

~~The late billionaire Howard Hughes was a very controversial figure~~
In this world men are judged by their ability to achieve. At the bottom is utter failure; at the top is complete success. And in between these two extremes the majority of people sweat and struggle from youth to old age. A few give up, slide to the bottom and are inhabitants of skidrow. There with all ambition gone they exist on handouts until death takes them from this world. At the top are a few who have climbed over everyone else by whatever means and there they find luxury and power but little happiness. As we ponder thoughts such as this some of you sit here this morning feeling failure in different ways. Some of you may have failed to fulfill a life's ambition. Some of you may have failed in a marriage. Some may have failed as a husband, as a wife, as a mother, or a father. Some of you may have failed to be the son or daughter your parents wanted you to be. All of us are this morning in one way or another have failed. But the truth we need to face this morning is a subject ~~which~~ which applies to all of us. That truth is, you can fail and not be a failure.

(The late ~~late~~ billionaire Howard Hughes was a very controversial figure in many ways. During World War II he hit upon the idea that in order to speed the carrying of troops and supplies and to shorten the war a super large plane was needed. He designed such a plane and soon it was under construction. But at this point everyone began to scoff. "It'll never fly," was what everyone began saying about it to him. A special hanger had to be constructed in which to build it. Finally, it was completed and Howard Hughes made arrangements to present it to the world. At the airfield where it was to be presented the crowds had gathered. The dignitaries were on the reviewing stand to see this monster as it was paraded before them. Among them was its creator and designer Howard Hughes. But all the while everyone awaited the opening of the hanger and the first glimpse of this huge airplane a murmur went through the dignitaries, through the press, and through the ~~crowd~~ crowd. The plane was made of plywood and had been dubbed, "The Wooden Goose" by the press. The question being asked was, "Will it actually fly?" At long last the hanger doors opened and out on the field was slowly rolled the super airplane. There ~~was~~ was applause and cheers, but interspersed were hoots of derision and nasty remarks. Mr Hughes standing with the others on the platform heard those ugly remarks. He leaned over and spoke to several of his assistants and quickly they departed the platform. When the plane reached the proper place on the field ~~its~~ its engines were started. After a period of time one of Mr. Hughes assistants near the plane signalled to him and he angrily left the platform without a word. He hurried to the plane and disappeared from sight as he entered it. Then without warning the plane

began to taxi down the runway with Mr. Hughes seen in the cockpit at the controls. The plane taxied to the end of the runway made its turn and sped down that runway and was soon off the ground. A huge cheer went up as they watched the "Wooden Goose" actually flying. The plane made one large circle around the airport and was landed again. Mr. Hughes got out, the plane was pushed back into the hangar and was kept there until just a year or so when the public got to see it again.

By his novel idea he was considered a failure, but to prove his point he angrily flew the plane himself. What was considered a failure turned into a victory. He was a loser, but he became a winner.)

But how can Losing become Winning? Jacob was a man who lost more often than he won. Just briefly before our Scripture we read this morning he had cheated his brother Esau out of his birthright. Then he pretended he was Esau and received the blessing Esau was supposed to get from Isaac. It is while he is fleeing Esau and traveling to seek a wife that he is given a promise by God. This promise comes at a strange time in Jacob's life. His very life is in danger because Esau has vowed that he will kill him and here he is having this vision through which God speaks to him. And the promise is this, (read verses 13 & ~~13~~ 14). Does this sound like a promise to be made to a man whose life is in serious danger? But God not only gives him this promise but adds, (verse 15a), but God promises He will bring him back again to this land, (verse 15b), and the promise is that these things will be fulfilled, (verse 15c). From being a Loser, he is going to become a Winner.

The story of Jacob shows him to have the same kind of life after these promises from God. He seeks a wife, falls in love with Rachel and his future father-in-law tricks him by giving him Rachel's sister as his wife. When he finally is ready to depart his father-in-law tricks him with the flocks. But out of each circumstance he is a stronger man for going through those trials. But what was it that made Jacob stronger?

(Illustration of girl committing suicide and failing)

Did she go on to win after losing? We don't know, but if she had any of what it takes she took the sparing of her life as the sign that she was to continue fight in this life. This is what Jacob did. He became such a strong man of God that God changed his name to Israel, or "He who strives with God." This was because he did just that, wrestle with God.

(Illustration of little boy, baseball, bat, missing 3 times, what a pitcher)
What is your attitude to failure? Is it that you ~~are~~ were born a loser and you will die a loser and you put forth no effort to overcome it? God forbid. Look at God's failures before you come to that conclusion. Abraham, David, Jonah, Moses, Aaron, and the list goes on and on. All of us are Losers, failures at many times but what we do with those losses, those failings determines whether we end up Winners, or remain Losers.

Sure you haven't been able to win sometimes for losing, but this is common to all of us and we need to know that. But what does it say in the Bible? Did Paul write, "We are ^{more} ~~than~~ flops through Him that loved us?" No, it is "We are more than conquerors, through Him that loved us." To conquer is to win, to be the Victor in the midst of strife.

When we think of failures we need to picture in our minds ~~what Friday afternoon~~
~~Jesus was outside Jerusalem on a hill just outside of town~~
~~the greatest failure that ever lived. He was supposed to be the one to~~
set his people free. But there he was on a hot Friday afternoon on a hill just outside of Jerusalem, dying on a cross like a common criminal. He was defeated, beaten, a loser. His little band of followers had deserted Him. The authorities were breathing a sigh of relief. At last that failure was out of the way. But what happened? Defeat was turned into victory because He was who He said He was. The Loser Became a winner, and you and I gain that same victory through Him. That same promise given to Jacob is ours as well. We may not have thought that God is sharing that with us in the Old Testament. But there it is, "I will not leave thee, until I have done that which I have spoken to thee of." He will not leave us as Losers, He makes us Winners and this is through Jesus Christ. Claim that promise today. Put behind you all of your failures that you know you have made, or think you have made. Think of that slate being wiped clean, & today is the start of a new life for you. Let us each say, "Thank you God for making me a Winner instead of a Loser, because from now on I'll lean on You and like Paul I'll say, "I can do all things through Christ which strengtheneth me."

"Heir Power"

Scrip: Rom. 8:12-17; Text: Rom. 8:16-17

(Illus small plane, overlod, & no powr)

As str hav exper sam thing-spirituly; hav gon thru
se: , & serm, but no powr; othr tim atmospher fil powr
v, mesag tak wings & flown

As avg persn want 2B effectiv Xpian how many U, &
how oft felt frustratin empty lif?

U kno U 2hav joy, peac, luv & othr thing Js promis.
U remem=IM I HAV CUMHAT U MITE HAV LIF & HAV MOR AB.
& yet abund lif elud U, & lik overlod plane canno get
powr 2get off runway.

NT word 4 powr=DYNAMIT=& get Dynamit from it
but dynamit mak nois, rais dust, mov roks & quiet agir
nothr word=Dynamo=continuos sorc powr & ever Xpian

Mayb awar this, but no kno or tel how 2B shud B1'

P had this mind in Scrip AM=he want C peop Ch Rome
empowr by G so knu who, & wat they wer as Blivr Js Xp
Lk vs 17=this pt pickup additin 2 prev thot which cum
2 in litl whil; this vs mean we R children & childrn
Blong cert famly

If this so & it is=We R Heirs & 2B Heir is 2 shar
wordly guds parents & P identfy=G, Fathr, & eld bro Js
vs 17b=Js dy cros 4mankind & P Phil 3:10, (read)

P say he Bcum lik Him, Js Xp in His deth, pas thru
deth in 2 nu lif; dy & ris with Xp & this gist vs 17
acpt Xp & pas thru deth 2lif & it then we uniqu posit
we wil B glorify with Him, & shar all Blong 2thoz who
heirs of Hvnly FCS possession

This wat Js say & that caus confus among Xpians &
read this Acts 8th vs chap 1=(read), but 2oft want 2

this pt & wait 4 that powr, but Js continu-1:8b

& 16th vs I say=(read)lk at it & Sp, Him=Capital let
we lk at persn here & persn striv our spirits

wen cum 2 Xp H Sp cum 2dwel us & bear witnes as Heirs
& proof inherit=H Sp, but is that U Sp powr our livs?

Or is it sumthin kno litl nothin bout?

4many peop it elusiv sumthin 4 holy rolr, & not 4us

Do U realiz wat we hav dun?=we gilty stop powr Wat

G want 4 all His heirs; P sat Thes=QUENCH NOT SPIRIT

Yet, this was much Xpian Ch dun & bin gilty of

Many us cum warsh=refus sing, pray, shar wat G dun, no

read Bibl, & all this QUENCH Spirit & 2do this is 2sir

agin H Sp & this cut off powr G want 4 His childrn

vs 14=we 2 let H Sp lead & direct livs

(I'll us fathr, boy & sing Irais Him etc, Crown Him)

As lievr say luv Xp but oft fail let hav control liv

pruf is 2 1 et H Sp direct ever day & involv luv 4

Him

(Illus pictur,luv son,heir 2 rich man)

Jn 16:27=Js sed this very thing

Sp powr need ever Xpian,but only cum by let Xp
reign harss,livs so His sp can lead & direc dai liv
It by demo this get off runway,
but aftr all accord G's Word if we
Blong 2 Him,we hav HEIR POWER

October 14-21

Butler Interme

in cooperation

Leight

"Heir Power"

Scripture: Romans 8:12-17

Text: Romans 8:16, 17

(Illustration of small plane unable to take off, (overloaded), no power).

As a pastor, I have experienced the same thing - spiritually. I have gone through the worship service and the sermon, but there was no power. Other times the very atmosphere around me has been filled with power and the service and message have taken wings and flown.

But as the average person who wants to be an effective Christian how many times have you felt the frustration of an empty life? You know that you are to have joy, and peace, and love, and the other things promised to Christians; you remember that Jesus said, "I am come that they might have life, and that they might have it more abundantly," and yet, that abundant life has eluded you; and like an overloaded plane you can't seem to get enough power to have your life lifted off the runway.

There is a word in the New Testament ^{which is used for power and} ~~which~~ in Greek is Dunamis, ~~and~~ and it is from this word that we get our english word "Dynamite." ~~This word is in the New Testament. It is the word used for power. But dynamite~~ But dynamite as we know is an explosive and when used makes a lot of noise, raises a lot of dust, moves a lot of rocks or whatever, but when it all settles everything is quiet again. But a derivative of that same word is the english word we get which is "Dynamo" A dynamo is a continuous source of power. Every Christian should be "A Dynamo" or a continuous source of power for God.

But we're aware of this or know it, but perhaps have never been told how to be that Dynamo God wants us to be. Paul had this in mind when he was sharing the portion of our Scripture which we read this morning. He wanted to see the people in the Church in Rome empowered by God so that they knew who and what they were as believers in Jesus Christ.

Look at that 17th verse of the 8th chapter of Romans. At this point we are picking up an addition to a previous thought which we will come to in just a little while. But this verse reads, (read it). That means we are children,

and children are identified with a certain family. So then if we are children, we belong to a certain family, then we are heirs. To be an heir is to share in the wordly goods of ~~the~~ ^{the} parents of that family. And who are those parents? Paul identifies them as God, which is the Father, and sharing that heritage with the eldest Son, our eldest brother Christ. Paul adds to this that "if indeed we suffer with Him in order that we may also be glorified with Him." To understand this we need to remember that Jesus died on the cross for mankind. Paul writing further about this states in Philippians 3:10, "That I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death." He is saying that he, Paul, is becoming like Him, Jesus Christ, in His, Jesus' death, passing through death into a new life; dying and rising with Christ. This is also the gist of this 17th verse of Romans 8, that we pass from death to life through that suffering of Jesus Christ and this becomes a part of our life when we accept Him as Lord and Saviour of our lives. It is then we are in that unique position that we will be glorified with Him, to share all of the things that belong to all who are heirs of the Heavenly Father's possessions.

This is what Jesus was saying and that causes confusion among Christians and we read this in the 8th verse of the book of Acts, "And ye shall receive power!" But too often we want to just stop at that point and just wait for that power. But where is that power to come from? If we read on, Jesus continued, "When the Holy Spirit has come upon you." What did Paul say in the verse previous to the one we just looked at? Look at the 16th verse! "The Spirit Himself, and those are, or should be capital letters because we are talking about a person, not ~~xxxkingx~~ an inanimate object. "The Spirit Himself bears witness with our spirit that we are children of God." When a person comes to Christ, that Holy Spirit, that third person of the Trinity comes into our hearts and lives and begins to bear witness that we are heirs of all that God has. And here is the proof of our inheritance, the Holy Spirit. But is that Holy Spirit a power in our lives, or is it something we ~~xxxxxx~~ know little or nothing about? For

many people it is some elusive something that we cannot understand because we associate it with fanatical thinking, or "holy roller" type of worship and it is not for us. But do you realize what too many of us have done? We have made ourselves guilty of stopping that power which God wants for all of His heirs. Paul wrote to the people in the church at Thessalonica, "quench not the Spirit." He was admonishing them not to stifle the movement of the Holy Spirit in their lives. Yet, this is what too much of the Christian church has been guilty of doing and teaching for these many years. When we refuse to worship God, we are quenching the Spirit. Many of us come to worship and we refuse to sing, we are quenching the Spirit; we refuse to enter into the prayers, we are quenching the Spirit; we refuse to share with others what God has done and is doing in our lives so that others may be built up in their faith, we are quenching the Spirit ~~and~~ we refuse to read our Bibles, to seek help from God's Word, we are quenching the Spirit. And to quench the Spirit is to sin against the Holy Spirit, to cut off that power which is what God wants for each of His children. Looking back at a previous verse Paul says in the 14th verse, "For all who are being led by the Spirit of God, these are sons of God." We are to let the Holy Spirit not only witness through our spirit, but we should be letting the Holy Spirit lead and direct our lives.

(Illustration of boy, father, and song "I praise Him, all ye little children)
As believers we say that we love Christ and may even serve Him, but often we fail to let Him have complete control of our lives. The proof of doing so is to let His Holy Spirit direct our lives every day and this involves a love for Him.

(Illustration of old picture, nurse to dead boy, and will in back of picture)
In John ~~16:26~~ 16:27, Jesus said this very thing, (Read it). Spiritual power is the need of every Christian. But it only comes about by letting Christ reign in our hearts and lives so His Spirit can lead and direct our daily lives. It is by the demonstration of this that we can get off the runway, but after all, according to God's Word if we belong to Him, we have "His Power."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday After Epiphany February 1, 1981

The Rev. Ralph C. Link, Pastor
Mrs. Betty Huselton, Organist
Mr. Roland Thompson, Saxophone
Chris Andrews, Renea Brown - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "Hour of Devotion" Rathbun
*Processional Hymn No. 341 "Come, Thou Almighty King"

*Ascription

*Exhortation

*Confession (In Unison) "O Lord Jesus Christ who didst
give Thy life for us that we might receive pardon
and peace, mercifully cleanse us from all sin, and
evermore keep us in Thy favor and love, who livest
and reignest with the Father, and the Holy Spirit,
ever one God, world without end. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Praise ye the Lord!

*People: The Lord's name be praised.

*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 486 "Open my eyes, that I may see"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory "Nothing is Impossible"

Cyndie, Betty and Rel

Anthem "Share His Love"

Reynolds

Scripture Exodus 5:1-2

Sermon "MERELY OR ONLY?"

Prayer and Lord's Prayer

*Closing Hymn No. 455 "I Am Thine, O Lord"

*Benediction

Choral Benediction "Alleluia"

Postlude

"Tacan Exultant" Smith

***** Congregation Standing *****

The Lovely Flowers on the Altar are from the wedding
of Mr. & Mrs. Russell Swartzlander (former Jane Pflugh)

Serving as Ushers today are *Charles Penar, Dan

Bosko, Robert Knauer and Dave McMillin.

Mr. & Mrs. William Thompson will greet the Congregation
today.

Nursery will be provided today by Cyndy McWilliams

Rob Vinroe and Wm. Pflugh will visit the Hospital this

The attendance last Sunday was 173 week.

Tonight - 5:30 - Congregational Dinner and Meeting.

Bring Tureens and table service. You will not want

to miss the entertainment - two presentations from

the home! Rev. Link said they are both very good.

Mon. - 6-8 - Aerobics in Rehoboth Hall

Tues. - 6-8 - Aerobics in Rehoboth Hall 8:00 Volleyball.

Wed. - No Choir practice

Thurs. - 6-9 - Aerobics in Rehoboth Hall.

Coming up - Tuesday - Feb. 10 - Soup and Salad Day.

Tickets are now on sale at \$2.50. We need containers

for salads - 12 oz. cottage cheese containers are

ideal - no whipped topping containers please. We

also need qt. size jars with lids for soup salads.

Just leave them in the kitchen.

Coming - Feb. 14 - Saturday at 6:30 - Valentine's Day

Dinner. Anyone in the Congregation is invited -

Please sign up in the Narthex today so that we will

know how many is coming. You will have to bring a

tureen and table service. The Meat and dessert will

be furnished. Entertainment will be provided - we

will have a good time - So far we have around 40

attending. What's keeping you from signing up now.

Hospitalized: Joan Campbell, Grace Riddle, Dorothy

Meier, Virginia Jewel, Sara Snow. Mrs. Rex - Aspinwall.

Wed. - 7:30 - Council Meeting.

Please have all material in for the Newsletter by

Wednesday.

Jan. 18 - we had a P.O.P envelope in offering - no name

\$20.00 inside - if you forgot to put a name it call

Lois Wagoner.

"Merely Or Only?"

Scrip: Ex. 2x 5:1-2; Text: Ex 5:2

(El s Iowa Farmr, Texn & car)

Hum natur lik this; want think wat hav betr any1 els
& expend tim energy 2 prov it

Mos operat undr guid Alm G & ask Pharaoh releas peop

Wat he anser? Lk Scrip vs 2 (READ)

He really say=He jus nothr g & why shud I releas U &pe

K Egyp considr B divine, ea G own rite, altho worsh

many g's & so considr Alm G nothr g=MERELY GOD

Thus quest 4 1st tim=Who is L, is merely nothr G among
many, or is He sumthin specil?

It quest mus B anser 2day; much worl He MERLY God

that mean He tolerat, not worship; thot bout, not honr

He exist, but long as no interfer lif liv without

Aftr resd wat G do thru Mos, Pharaoh no mov by it

Wat wud hpn if did? evr think that? G plan chang

But that no hap & G continu reveal slf until appear

form humn, Js Xp 1 tim aftr tim Js reveal thru sign
windrs He mor than man

But quest stil ask=Who this? Carpentr son? & evn

trust dicip, & partic Tomas, no Bliev He G flesh

2day debat stil go on= Is Merly man, or G?

recent denon ordain man no Bliev deity Js Xp & caus

furor, but seminary turn out mor & mor ea yr

Bib scholr, educatd thinkers infiltat ch idea that

no mak dif wat U Bliev 4 He Merly nothr man

But wat avg persn Ch think mak grt deal dif

If U doubt Virgn Birth, no rm 4 miracls Ur world

If no rm 4 miracls then G nothr G & nothin mor, yet

this wat B taut many congr, no dif wat U Bliev

prevalent Blief G no operat 2day as did 2M yr ago

& 2 many ch membr acpt this Blief

But duz Bibl spk Js nothr man? Lk NT & en 2 n Js=G

1 Jn=2:22-23; 4:1-3; 5:1=(READ), thez jus few vers ~~xxx~~

sho Js mor Mere man

But if 2think G B mor nothr G, & Js mor Mere man, how?

F in Rom conclud chap 16:27=(read) He say=G only G

Gr Monos=Alone, All by self, abuv al othrs, no othr 1

He is G all wisdom & this mean 2B entrus al our liv;

Easy think luv F til sumthin hpn no explain

(Ex: Promis prechr die; Shirly aunt mothr) Now explain?

Cant! G al wise, His provinc, His wil, not ours

Mus let G B G, & havnt dun this until admit no unders

all mysterys; mus bow B4 & lik Job admit He ONLY wise

Mus let Go & let GOD

(I' s Cyrus, famly & wif keep eye on husban giv lif)

Mus nevr let anythin, any1 turn our atention from Him

He not merely nothr man, He G, & this mak Him ONLY; the

ONLY 1 we need 4 our livs

"Merely Or Only"

Scripture: Exodus 5:1-2

Text: Exodus 5:2

(Illustration of Iowa farmer and Texas rancher)

Human nature is often like this. We like to think that what we have is bigger and better than what anyone else has and many times we expend time and energy trying to prove it.

Moses operating under the guidance of ~~the~~ Almighty God comes to Pharoah the king of Egypt and requests ~~the release of the~~ ~~people of Israel~~ the people of Israel so they may be free to worship God. And what was the answer of Pharoah? Look at verse 2 of our Scripture! (Read this). ~~What~~ What he is really saying is that, "He is just another god and why should I release you and your people to go and worship him." The King of Egypt which was the line of Pharoahs at this time, were considered as being divine. They were each a god in their own right. But along with this, they worshiped many gods. So when Moses comes to the king and asks permission to go and worship yet another god the King answers, "Who is he? He is merely another god."

Thus the question was posed for the first time, "Who is the Lord?" Is He merely another god among many, or is He something special? It is the age old question which must be answered even today. For much of the world today He is merely God. That means He is tolerated but not worshiped; He is thought about, but not honored; He is in existence, but as long as He stays in the background then life can be lived and doesn't need His interference. It is the question we must deal with in our lives.

After reading of what God had Moses perform before the king, one would wonder why he was not moved by any of this. Did you ever stop to think what would have happened had Pharoah recognized that the God of the Israelites was not just merely "A" god? God's plan would have been changed and Pharoah would have had the opportunity to get to know this God of Moses and the Hebrew nation. But that didn't happen and so God continued to reveal Himself until He had to appear in the form of a human, Jesus Christ. Time after time Jesus revealed

through His signs and wonders that He was more than a man. But the question kept being asked, "Who is this? Is this not the carpenter's son?" Even one of His chosen disciples, Thomas, would not believe that He was God in the flesh until he touched Him and saw those marks which set Him apart from the rest of humanity.

And so the debate goes on and the question is still asked, "Is He merely a man, or is He God? Just recently a certain denomination ordained a man who has stated publicly that he does not believe in the Deity of Jesus Christ. This has caused a furor, but it is only ~~what~~ one of many which our seminaries are turning out each year. Biblical scholars and educated thinkers have infiltrated the church with their ideas that it makes no difference what you believe about Jesus Christ, for He was merely another man.

But what the average person ^{BELIEVER} in the church of Jesus Christ makes a great deal of difference. Because if you doubt the Virgin Birth of Jesus Christ there is no room for miracles in your world. And if there is no room for miracles in your world, then God is merely another god and nothing more. Yet, this is what is being taught in many congregations. The idea that God does not operate today as He did 2000 years ago is rampant and prevalent, and too many church members are accepting that belief.

But does the Bible speak of Jesus as being merely another man? If we just look at the New Testament we can go from ^{ONE} end to the other to show that Jesus was God in human form. In the Apostle John's first letter he writes throughout all 5 of the chapters about Jesus being God. In the second chapter look at the 22nd and 23rd verses, (read these); chapter 4, verses 1-3; chapter 5, verse 1. These are just a few of the verses which point to Him as being more than "Merely" a man.

But if we are not to think in terms of God as being merely another god, or of Jesus as being merely another man, but really as God, how do we arrive at this conclusion? Paul writing to the church at Rome concludes his letter in chapter 16, verse 27, in this manner: "To God only wise, be glory through Jesus Christ

for ever Amen." He is saying that He is THE ONLY God. We should underline the word ONLY because it is meant to stand out to show that here is not merely another God, but The God, The Only God. The word for only is the Greek word Monos, which means "Alone, all by itself, above all others, there is no other, the one." This is how we should think of God. Paul is pointing out to everyone that God is the Only One, but He is the Only One in all wisdom. This means that He is to be entrusted with all aspects of our lives.

It is easy to think of a loving Father until something happens in our lives to make us have a need of the evidence of that love. Then we call upon Him and quite often we feel or believe that He doesn't hear or answer. Shirley and I were personal friends of a young man who was a very promising ministerial student. He loved the Lord and had a way of conveying that love of God to others. In his senior year just a few short months before he was to graduate he suddenly was taken to the hospital and died. Although it was perhaps the most joy-

ful funeral we ever attended, nevertheless we all questioned "Why?" ~~XXXXXXXXXXXX~~
~~XXXXXXXXXXXX~~ The mother of one of Shirley's aunts who was a very wonderful, loving ~~spirit~~ spiritual woman contracted cancer and died by inches. The daughter, Shirley's aunt never accepted the love of God in and through those circumstances and still blames God to this day. She refuses to have anything to do with God because of this. How do we explain these things? We can't! We must simply state that only God is all wise, that it is in God's province to do things according to His will and way, and not ours. You and I must let God be God, and we haven't done that until we admit that we cannot understand all mysteries. We must bow before Him and humbly admit like Job that He ONLY is wise. We must let go and let God as the saying goes. Perhaps we should learn to think in terms of God being seen through Jesus Christ.

(Illustration of Cyrus, man, family, and "keeping my eyes off one willing die for me", as wife said).

We must never let anything or anyone turn our attention from Him. He is not "Merely" another man, He is God, and this makes Him Only," the Only one we need for our daily lives.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday After Epiphany February 8, 1981
The Rev. Ralph C. Link, Pastor
Mrs. Betty Huselton, Organist
Mr. Roland Thompson, Saxophone
Mrs. Ginger Harbison, Mr. Lloyd Link, Youth Choir Dir.
Chris Andrews, Renea Brown, Acolytes

ORDER OF WORSHIP - 11:00 A.M. Kern
Prelude "Chancel Radiance"
*Processional Hymn No. 226 "Jesus Loves Me, This I Know"
*Ascription
*Exhortation

*Confession (In Unison) "Almighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."

*Kyrie
*Assurance of Pardon
*Praise

*Pastor: Praise ye the Lord!
*People: The Lord's name be praised

*Doxology No. 382
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Children's Moment (All Children please come forward)
Cantab Chorus Cyndie Sybert
Call to Prayer

Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray

Prayer
Offering
Offertory "Chanson" Groton
Anthem "Sing Hallelujah to the Lord"

Scripture: John 21:1-11
Sermon: "THE UNNAMED PASSENGERS"
Prayer and Lord's Prayer

*Closing Hymn No. 641 "Pass it on"
*Benediction Three Fold Amen

*Postlude "Recessional" Stickles

The Lovely Flowers on the Altar have been placed by Mrs. Ann Williams in memory of "Loved Ones"
Serving as Ushers today are Mary Lou Davis, Peg Nazaruk, Gloria Walker and Dutch Bolam.

Deaconess Marlene Riener will greet the Congregation at the door this morning.

Nursery will be provided today by Mrs. Karen Hartley and Joseph Hartley.

Hospitalized: Joan Campbell, Mrs. Camble (Ellen), - 047
Mrs. Dorothy Meier.

Tonight - 6:30 P.M. Bible Study

Despite the weather last week we had 137 in attendance.

Tuesday - Soup and Salad Day - Items for the Bazaar table can be brought in Monday evening or early Tuesday for noon time sales.

Barb Vargo needs kitchen help on Tuesday - contact her.
Thurs. - 6-9 - Aerobics in Remboth Hall.

Saturday - Valentines Dinner - 6:30 - You have to sign up in the Narthex today so that we will know how many are coming. Meat and dessert will be furnished - also beverage. You are to bring a tureen and table service.

Don Wogan and William Ohl will be visiting the Hospital this week.

Thurs. Feb. 19 - 6:30 - Butler Area Laymen's Dinner at Bethany Church. J. Walter Harmon and Chuck Penar have tickets.

We wish to thank Paul Harbison for assisting with the Service this morning.

The Pancake luncheon and Dinner will be coming up March 14th.

Easter eggs are in the making and orders will be taken soon.

The Year books are in the back of the Church - the Ushers will help you in finding your copy.

"The Unnamed Passengers"

Scrip: Jn 21:1-11; Text: Jn 21:2b, 5

This morn deal mysty, unanserd: U mat red scrip no
thot of it, but ord unravl mus 1st bild case:
Story Bgin man name Js & 12 folos; saw heal, rais ded,
feed with litl, etc, (expl & Expand)
suddenly 3 short yrs ovr & screech halt; Heded, gon,
Buz then news, He aliv, saw Him, talk Him, but left agin,
8day latr cum agin & go away; uncertnty & frustrat
bouz relatship not same & go bak wat knu
(Bib scolar say fish 4diversn=I say go bak 4 living
netr & simulat convers=2 I go fish & 6 go with
out Sea Gal al nite; dawn amn on shore, ask=Heat? No!
wat matr? Boat?=bin use many yrs, gud boat
compar boat 2 NT Ship(church)=~~fishers~~ from NT Ch fish
Net?=compar fishrs men as Js sed=Mt 5:14-15
Candlstik wat is it?=Rev 1:11-13, 16, 20=C stik=Church
angls=pastrs, mesngers & this wat discips Bcame
Was net bad?=No Bouz latr ful & no brk
Net is mesag Ch=Rom 1:16=(Illus chaplain Atmor Alabar
Nothin wrong Net, not Boat, was it Sea? No Bouz fishnet
Was it men? Had 2B: Who wer they?
Petr=Bakslidn, Bouz Jew auth hang tree, he had enuf
Tomas=had 20 4 self=Jud U Bliev Tom, Js came?
I don't Bliev it. Wub U Bliev Js here this morn?
(Littl boy no shoes not alow Ch)a lot peop no want
Js sho in Ch, mite hav 2 chang
Nathaniel: Gues who we found? Mes! anyt'n gud Naz?
He kno wat, wat, everthin, wat shud B dun, peop shud do,
but no do himself, cant B bothr, 2 busy
Sons of Zeb=James, Jn, want 2B honor & nothr ask
Cant blame want best 4 sons, but mor glory seek than
an' thing else & lot peop Ch lik this, want limelite
wub wash dish, sweep flor, no honor glory ther
Who els in boat? Who Unname pasengers?
Scholr say othr discips, but I Bliev sum1 els
I Bliev I kno unname discips this pt=1 then is U
& othr 1 is He=Chilren hav U any meat?
Js ask quest 2day as then; prob not tim liv in; not in-
flation, not recesin, isnt wether, not boat & othr peop
in it, prob is U & Me
(Illus use wat U hav, woman & singing)
This leas discips lern; boat fine, net fine; problem was
selvs & wen lern use wat U giv, solv prob & so can U
& Me.

"The Unnamed ~~Text~~ Passengers"

Scripture: John 21:1-11

Text: John 21:2b, 5

This morning we are going to deal with an unanswered mystery. You may have read this portion of Scripture and never given much thought to it. But in order to try to unravel this mystery we must first build our case. The disciples had gone through one of the most devastating times of their lives. They had been with Jesus in all sorts of circumstances; they had heard Him preach; they had seen Him heal people; they had listened as He explained the things of God to them. Then suddenly the three short years they had spent with Him had suddenly and violently come to a screeching halt. He had been arrested and they had fled for their very lives. He had been tried, convicted, and sentenced to death. Their world had come crashing down around their ears and they were not only saddened by His death, but dissolutioned about life in general. Then, strangely enough news had come that He was alive. Sure enough ~~xxxxxxdaysxxxxafterwardsxxxx~~ the very evening He had appeared to them and they recognised Him. But then He had left them. Eight days later He appeared to them again and again He left them. This uncertainty of what part they would play in all of this coupled with the sense of frustration at not having the same relationship with Jesus they once had probably hung around them like some large weight. And so a group of them were at the Sea of ^{Galilee} ~~Tiberias~~, or the Sea of ~~Galilee~~ Tiberias as it is called here. Peter, ever the spokesman takes command. Perhaps he said something like this: "Well fellows, Jesus told us that He would make us fishers of men, but here we are right back where we started from. We were fishermen at first and we will probably be fishermen ~~xxx~~ all of our lives. I don't know about the rest of you, but I've had it with all of this stuff. I'm thoroughly dissillusioned, frustrated, confused, and the only thing I know is I'm a fisherman, so that's wh^{at} I'm going to do." You can read commentators on this passage and they will tell you that Peter and these Disciples were merely filling in time, or fulfillin a job. I believe that they were thoroughly discouraged, and Peter as the ring-leader says, "The heck with all of this, I'm going fishing, because that's what I know and can do."

And so he is joined by six other disciples.

All that night they were out on the lake and caught nothing. As dawn broke they saw a man on the shore and He called out to them, "Have ye any meat?" and they answered, "No." These men had made their living as fishermen. Now all of a sudden they had to say they couldn't catch anything. Let's analyse this and see what was the matter. Was it the boat?

I don't think so. The boat was probably used many years on that Sea of Galilee and it was in good shape or they wouldn't have used it. This ship we could compare to the New Testament Church. It was from that early ship that the nets were let down and those disciples had indeed become fishers of men. ~~ifixit~~ Jesus had told these same men, "Ye are the light of the world etc, Mt 5:14-15. But what is the candlestick? In Revelation 1:11,-13, 16, 20, (read these). The Candlestick is the church, the angels, or messengers are the pastors and this is what these Disciples became.

But if the trouble wasn't with the boat, could it have been the net? We have to say no because later with all of the fish in it, it did not break. The net stands for the message of the church. Paul says, Romans 1:16, (read this).

(Illustration of chaplain in Atmore prison in Alabama)

There is nothing wrong with the net, it will do the job.

It wasn't the lake because a short while later the net became full of fish. This brings us to the men in the boat. It had to be them. But who were they? Peter first of all. He may have said, "Look fellows, we need to understand what they do to guys that stand in the way of the Jewish or Roman authorities. They take them out and nail them up on trees." He was backsliding and he didn't care who knew it. He had had enough.

Then there was good old Thomas. Thomas the man who had to see everything for himself. He wasn't there when Jesus showed up. So when he got back with them he may have said, "Hi fellows what's new?" and they answered, "You'll never believe it Tom." "Well try me, and see." "Guess who came to our meeting last night?" "I don't know, who?" "Jesus." "I don't believe it." Would you be-

lieve it if Jesus showed up here this morning?

(Illustration of little boy not allowed in church, no shoes, & man saying Jesus couldn't be allowed in either)

A lot of people don't want Jesus to show at their church because if He does they might have to change.

Who else was there? Nathaniel. This is the fellow that Philip spoke to and said, "Nate, guess who we found?" And Nate said, "Who?" "Well Nate, we found Jesus the Messiah, the one Moses and the prophets spoke about. Jesus of Nazareth." And Nathaniel says, "Can anything good come out of Nazareth?" The critic. He knows all about everything that there is to know. He can tell you what everybody is, what everybody should be doing; how to get this done, how to do that, but he doesn't do any of it himself. He can't be bothered, he's too busy elsewhere, but not in God's work.

Who else was there? There was the two sons of Zebedee, James and John. They were the darlings of their mother's eye. She came to Jesus and said, "I want my sons to sit on either side of you in your kingdom, Jesus." You really can't blame her for wanting the best for her family. But it is just that it was more glory seeking than anything else. There are a lot of those in the boat of the church. People who will only do something if they can be in the limelight, can be seen and noticed. Ask them to sweep a floor, or wash dishes, and they will not do it. That doesn't bring honor and glory. This was the Zebedee boys. But who else was in the boat? Let's see. It wasn't the boat, it wasn't the net, and it wasn't the men named so far.

Who were the "Unnamed Passengers?" There isn't a name given to either of them. Commentators have guessed at it, but I don't believe anything they have said about who they were. I believe that I know the two people, the two disciples who are unnamed at this point. I believe one of them is YOU, and I believe the other one is ME. "Children, have ye any meat?" That's the question Jesus Christ is asking us today. The problem isn't the times in which we live; it isn't inflation; it isn't recession; it isn't the weather; the problem is not the other people in the boat; the problem is YOU and ME.

(Illustration of "Use What You Have," woman and singing)

This is the lesson the disciples learned. Their boat was fine, their net was fine, the problem was themselves and when they learned to ^{use} ~~what~~ what God had given them, they solved their problem.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixth Sunday After Epiphany Feb. 15, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Brian Hollefreund, Tracy McMillin - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude

*Processional Hymn No. 616 "Stand up, stand up for Jesus"

*Ascription

*Exhortation

*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness Lord. In Jesus' name. Amen."

*Kyrle

*Assurance of Pardon

*Praise

*Pastor: Praise ye the Lord!

*People: The Lord's name be praised.

*Doxology No. 382

Who's Who in the PCW

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 611 "Precious Lord, take my hand"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory

Scripture 1 Samuel 15: 13-23

Sermon "BIG TOE LIVING"

Prayer and Lord's Prayer

Going Hymn No. 454 "When we walk with the Lord"

*Benediction

Choral Benediction

Postlude

*Congregation Standing

The Lovely Flowers on the Altar have been placed by:

Mr. & Mrs. Raymond Covert and Family in memory of

"Grandparents"

Serving as Ushers today are: *Rob Vinroe, Robert

Dellen, Randy Dellen and Brian Kennedy

Nursery will be provided today by Pauline Fencil,

Tina and Tracy Groves.

Mr. & Mrs. Dan Bosko will greet the Visitors and

Congregation at the door this morning.

Hospital: Mrs. Dorothy Meier, William Kenneth Hoover

Tonight - 6:30 - Bible Study

Monday - 7:00 - Activities Committee meeting.

Monday - 6-8 - Aerobics in Rehoboth Hall

Tuesday - 6-8 - Aerobics in Rehoboth Hall

Wed. - 6:30 - Golden Circle Dinner. Dessert

and beverage will be furnished. Bring items for

Silent Auction and an interested guest.

Thurs. - 6:30 - Butler Area Laymen's Dinner at Bethany

Church. J. Walter Harmon and Chuck Penar have tickets.

In reference to the Soup and Salad Day - In spite of

the bad weather we made a profit of little over

\$1,300. First figure given on Tuesday was in error -

A total of 541 dinners were served (94 less than last

February.) Thanks to everyone for all their help -

Evie Kennedy.

Last Sunday there was \$5.00 in a Program of Progress

envelope with no name again. It could belong to you -

please let the office know. The \$20.00 from the

Third week in January still is unclaimed in a P.O.P

envelope.

Karen Link and Bea Tait will be visiting the Hospital

this week.

Daily Bread Booklets are in the Narthex - should you

want to leave a donation to help with the printing

of these booklets - there is a box provided.

PLEASE DO NOT PARK IN MORGAN'S PARKING LOT DURING THE

DAY, EVEN TO RUN INTO THE CHURCH FOR A FEW MINUTES.

THEY ARE VERY UNHAPPY WITH US ABUSING PARKING RIGHTS

11-1-81

2 "Big Toe Living"

Scrip: 1 Sam. 15:13-23; Text: 1 Sam 15:22

quest? Eyr stub big toe? Why hav & stik out etc.
Exat, worn sugr, cut off toe, no equilib & need it
Acrobats Titebop need big toes balanc & spir livslik
Without Big Toe Liv no only stumbl, fal, but walk a
sa amentl titerope & fall off

Lk K Saul & this wat tk plac lif:tol destroy Amalek
E read vs 2 & 3 Scrip, Sam giv ordr G direct 4 peop
Amalek son Esau & amkites thorn sid peop Is wildnes
Ex 17:14=Nos fite Amkites & G prom futur blot out,
Vss 15-16=& this no mean G want destroy, but peop
heathn, pagn & no chang

Saul kno wat 2do, but a.v king, sheep, oxen & report 2
Sam he did wat supos: Sam ask-that tru? wat snds hear?
Saul expl try sav thez bes 4 G, 4 sacrific

Sam ask Saul about disobed & Saul try to say peopdo
Sam ask quest=vs 22a & anser own quest with=22b

The reason 4this is BcuZ =vs 23a

L Saul walk Sacramentl titerope & conduc sec affair
apart sacred affair=2 complet sep things

but thez not spe, ovrlap & this dilema find selvs
4 thez wrestl serious it big problem. 4 thez who
try 2 sep 2, it stil prob, & perhap plac bak burnr

4 many wrestl with Sun worn, but serv ovr push asid
But G no let ret away easy, He hav way gnaw us & mak
fac realty whethr confes realty 2 us or not

Formula cud use bring both aspec focus=TOE
EXACT=Irov 3:5 read, Ius lern He control, in control
Let go & let God, G cannot ask Ius if we no let Him
(I'llus boy, girl evacu #W 11, "The King knows")

may no complet underst, but mus Trust 2rnc wat best
AB Sam1 sed=liv age introspec=I shal, I want 2B me,
I go my way etc.

Of ben sellr list 9 of 15top selorient & mak difficu
if not imposib G 2B her; we mayB ch membs gud inten
on Sun, but cum Men with tearts, sec mind peop & we
far from obed, & this wat Sam say vs 22b

Saul & peop that do G favr sav bes 4 Him
how many us lik that? Cum & bring offring, mayB mor
others, or cum I numbr Sun & we mor obed others

Attend pins no giv & actual los peop BcuZ no pins,
Wud U say this obed? Is this 2lern of L, or pins?

Our obed no bas on how many term Council, how many
meals cook, how many meetings, rather obed bas how
striv help feloman, BcuZ Js instruct 2liv this way
cbe bas how much giv selvs & wat hav, our tin & BcuZ
luv, & this obed G want & demand

EXACT=3rd element, we R Trust G, Obey G, & shud Expect G

This mean expect G empawr us with Spirit
 2 do Miw Wil, this determin by how measu
 selvs along thez lines G's models
 (Illus boy call Dr, about out tras=solf)
 Need chek selvs lik this
 (Illus self-portrait)
 As us involv creat self port which
 not B complet this erth, but G'd ententy
 wil reveal how we hav Trust, Obey, & Expec
 G this lif

How is with U?

R U balanc Sacramentl Piterope?

" " involv Big Toe Living?, or is it
 spearate existenc Sun, & then separat
 existenc rest of wk?

EXECUTIVE COMMITTEE - General Chairman, Rev. Edwin Hartman*, Special Assistant, Rev. Randolph Bandy*, Vice-Chairmen,
 Mr. Vernon Cumberland* and Mr. Jack Reichart*, Secretary, Mrs. Charlotte Ferguson*, Treasurer, Mr. John Wise*,
 Rev. Cassius Armitage
 Major Robert Dries
 Rev. Ralph Link
 Rev. Gordon Powell
 Rev. Crea Clark
 Rev. David Goetschius
 Mr. Jack Miller
 Rev. John Wayne Stair
 Mr. Ken Cypher
 Rev. Luther Heyde
 Rev. Vance Neal
 Mr. Donald Thomas
 Mr. Randy Cypher
 Mrs. Marvalene Heyde
 Mr. Richard Patterson
 Mr. Phillips Wiegand
 Mr. Charles Deahl
 Rev. Vernon Holstad
 Rev. Dan Perrin
 Rev. David Wilson
 Rev. William Young

*Administrative Committee

"Big Toe Living"

Scripture: 1 Samuel 15:13-23

- Text: 1 Samuel 15:22

Have you ever walked in a darkened room and stubbed your big toe on a piece of furniture? If you have, you know the hurt and pain which is caused by such a mishap. At the time, you may have wished that you didn't have a big toe and you may have even wondered why you have one if it is so easily hurt and sticks out the way it does. But did you ever really know why you have big toes? I never really knew the purpose until a friend of ours from one of the congregations we served had to have her big toe amputated because of sugar diabetes. After the foot healed, she was unable to maintain her balance. And this is the purpose of big toes; they give us the equilibrium we need to walk properly. Without them we would be constantly stumbling and falling.

Httkxuxxspiritualxlikexkxuxxmuchxlikexxixxkxuxxwillxkxwithxonekx"Bigxkxkxlivingx
 xkxoxkxkxlyxkxstunxkxkxandxfallxkxkxkxkxkxayx

Acrobats who perform on what we call a "tightrope" could not do so without their big toes. These are what help them to maintain that ~~xxx~~ balance they need. Our spiritual lives are much like this. Without "Big Toe Living" we not only stumble and fall, but we may find ourselves walking a sacramental tight-rope and falling off.

If we look at King Saul we can see this is what was taking place in his life. Saul had been told by the prophet Samuel that he was to destroy Amalek and we read this in verse 2 and 3 of this Scripture: Samuel was giving Saul the orders God had directed for these people. Amalek was a son of Esau and ~~xxxxxx~~ ~~xxxxxxxx~~ the Amalekites had been a thorn in the side of the people of Israel from the time they were in the wilderness. This is what Samuel was saying to Saul. If we look at Exodus 17 we read of the battle Moses fought against the Amalekites. In the 14th verse of this chapter we read, (read this). So God had promised that in the future He was going to blot out these people because of their unbelief, and this is what we read in the 15th and 16th verses, (read these).

This gives us to understand that God was not just bent on destroying a people, but He had no other recourse because of their heathen and paganism.

Saul then knows what he is to do, but instead, he spared the king of the Amalekites, King Agag, and they took the best sheep and oxen without destroying them. Our Scripture for this morning begins at this point and Saul reports to Samuel that he has done that which he was commanded to do. But Samuel asks, "If that is true, that what ~~is~~ are those animal sounds I am hearing?" Saul tries to explain that they saved these best animals to sacrifice to God.

Samuel questions Saul about ~~this~~ his act of disobedience and Saul tries to explain that he did as he was told, but it was the people who had taken the animals to sacrifice to God. Samuel then asks Saul the question, "Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord," 1 Sam. 15:22a. And he answers his own question by adding, "Behold, to obey is better than sacrifice, and to heed than the fat of rams," 1 Sam 15:22b.

The reasons for this are, "For rebellion is as the sin of divination, and insubordination is as iniquity and idolatry." He was saying that to rebel against God is considered as great a sin as seeking other gods and for this Saul is rejected by God as king.

From all of this we can see that King Saul was walking that sacramental tight-rope. He conducted his secular affairs apart from his sacred affairs. He was separating them as though they were two completely separate things, but what he didn't realize was that they are not separated, but overlap one another. This is the dilemma we find ourselves involved in everyday of our lives. For those who have wrestled seriously with it, this is a big problem. For those who have simply tried to separate the two, it is still a problem, but one which perhaps is placed on the back burner. ^{For many of us} We may not wrestle with this until Sunday morning and then the two subjects are brought to the forefront for the moment, but quickly pushed aside once the worship service is over. But God isn't going to let us get away with it that easily. He has a way of gnawing at us and making us face reality whether we confess to look at reality or not.

XX

The second element is to Obey. Here is where all of us have problems. Someone has said recently that we are living in the age of introspectiveness. "What is it that I want to do?," is the first question he remarks. It is the age of me. "I shall overcome, I want to be me, I'll do it my way and so on. He says that on the best seller list of non-fiction, ~~the~~ 9 of the top 15 were self-oriented. This makes it not only difficult, but near impossible for God to be heard. We may be church members on Sunday with good intentions, but come Monday with its temptations, and secular minded people, we are far from obedience. This is what Samuel was saying to Saul, "Behold, to obey is better than sacrifice." For Saul and his people it was a sign of obedience to save those best cattle and sheep to sacrifice to the Lord. They believed that they were really doing what God wanted done. How many of us are exactly the same? We come to church and we present our offering which may be larger than that of many others, and to us this is obedience. Or we may be able to say that we have come X number of Sundays in a row and this certainly makes us ~~happier~~ more obedient than so and so. We stopped giving attendance pins in Sunday School to people over a certain

age and do you know that there are some people who dropped out of Sunday School? Would you say they had been coming out of obedience to learn of the Lord, or for the pins? Our obedience is not based upon how many terms we can serve on Council, or how many meals we can cook up, or how many meetings we can attend. Rather, our obedience is based upon listening to what God has to say in His Word to us and for us; obedience is based upon how we strive to help our fellow-man because Jesus instructed us to live this way; our obedience is ~~not~~ based upon how much we give of ourselves and our money, and our time out of love. This is the kind of obedience that God wants and demands.

The third element of "Big Toe Living, is"Expect." We are to Trust God, and we are to Obey God, and we should also Expect God. This means we completely Trust Him to keep His end of the bargain and to empower us with His Spirit in the process. The results of all of this will be determined by how we can measure our lives along the lines of what God holds up as the model.

(Illustration of boy calling Dr. about cutting grass, & he was that employee)
We need to check up on ourselves to see how we compare.

(Illustration of self-portrait).

Each of us is involved in creating a self-portrait which may not be completely revealed here on earth. But in God's eternity it will reveal how we have Trusted, how we have Obeyed, and how we have Expected in this life. How is it with you? How are you at balancing on the sacramental tightrope? Are you involved in Big Toe Living?, or is it a ~~new~~ separate existence on Sunday, and then a separate existence the rest of the week?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventh Sunday After Epiphany Feb. 22, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Brian Hollefreund, Tracy McMillin - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Sonata II Grave Adagio" Mendelssohn
*Processional Hymn No. 528 "God of grace and God of glory"
*Ascription
*Exhortation
*Confession (In Unison) "Our Father, we confess before
you that our lives are not what they should be. We
do undesired sin, and we permit temptations to overcome
us. But we know there is forgiveness with you when we
do confess. So as we humbly seek forgiveness, we ask
for new strength to lead a more Godly life, for we pray
in the Master's name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Praise ye the Lord!
*People: The Lord's name be praised.
*Doxology No. 382
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 425 "Cleanse Me"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory "Now thank we all our God" Paulmanz
Reception of New Member - Mr. Robert Cypher
Anthem: "Lasst UNSER FREUEN - Kirchengesang
(No. 347 in Hymnal - Congregation will stand and
sing stanza 5)
Scripture Jeremiah 50:9-15

Sermon: "How Merry Is The Go-Round?"
Prayer and Lord's Prayer
*Closing Hymn No. 574 "Revive Us Again"
*Benediction
Choral Benediction "Alleluia" Johnson
Postlude "Jubilate" Young
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Roy Pflugh in loving memory of her "Husband" Roy.
Serving as Ushers today are: *Richard Mangel, Don
Kingsley, Art Carney and Gary Penar.
Mr. & Mrs. Charles Penar will greet the Congregation
at the door this morning.
Nursery will be provided today by Pam Fry and Lori
Zavacky.
Hospitalized: Mr. William Kenneth Hoover
Today after Church - Short meeting of the Activities
Committee.
Monday - 7:00 - Follow-up Committee Meeting
Monday - 8-9 - Aerobics
Tues. - 6-8 - Aerobics 8:00 - Volleyball
Wed. 6 - Youth Choir Rehearsal; 7-9 - Chancel Choir
Thurs. 6-9 - Aerobics
Fri. - Hall is Reserved - Rehearsal Dinner 6:30
Sat. - Hall is Reserved.
We are selling Easter Eggs again. Those who feel they
can sell some - please pick up an order form from
Ginny Mangel. Those who have forms please get out
and sell! Forms to be returned to the Church Mar. 1st
The attendance last Sunday was 207
There are still some daily bread booklets in the
Narthex.
Bruce McBride and Rob Sybert will be visiting the
Hospital this week.
March 4 - Wed. - Ash Wednesday (Special Service) in
Rehoboth Hall (Holy Communion)
March 11 - Council Meeting at 7:30- This Council
Meeting will be changed until a week later due to the
Ash Wednesday Service in Rehoboth Hall.
March 6 and 7 - Mr. Neil Gallagher will conduct a work-
shop on the dangers of pornography at the Butler Co.
Community College - See bulletin board for details.

"How Merry Is The Go-Round?"

Scrip: Jer 50:9-15; Text: Jer. 50:13

Hav all bin amus parks, & 1 thin same mos=Mery Goroun
Pl joyful song, & childrn, adults enjoy 7 pleas past
But no indictiv real lif=animals no get along like
All this artific escap realty 4 awhile
Pee likn lif 2mery go-roun & sum1 say=stop worl etc.
Pee lif awar daly conflic, nu probs & hardly day
sum1 ask=wat worl cum 2, Wher wil end? Wat wrong worl?
Anser-All end acord G's timtabl, plan
1nce very rich counrty, mor butiful, powrful any othr
Captal city walls=60mi, 15 ea sid, 300ft hi, 80 thik
35 undrgroun no enemy tunl overrun city
Cal city Gold: Grt Templ Marduk, statu, tabl 50,000 lbs
gold, 53 temps, 180 altrs & mostly gold
(Illus misionary, famly & lk at Babylon)
This wat Jer spk in Scrip Chps 50-51 tel doom Babyl
orig writ bk, sent Babylon King Zedekiah & grp, 7yr
B4 K, Nebedchednezar burn Jeru
Bk 2B red public, & solamn cere sunk Euphrates & "Thus
shal Babylon sink & not rise."
100yr prior 2 this Isa prophesy wud fall
(Illus Babson quote=and he add, "Only sane etc)
Hav hed lot bout Revivl need nation 2day, but bin on
Mery go-Roun sinc WW II & whol world same kik
& Bcuz things as R ask=How Mery Is The Go-Round?
Read Scrips of end times & mus B awar closr 81 thar
evr B4, & need Spiritul Awak
Only way anything chang is by thoz call Xpians.
Thoz Bliev nothin bent selfish desirs, but sum Xpians
join ranks with them & no tel diff
Xpians mus stan up & B count if 2B chang
Sum practicl steps can all tak can lead direc & turn
1a) ano B conten things as R; content Xpain is unproda
uctiv & this why ch dire straits 2day
We bin silent 2long, worl no hear us or seen action
P say=Ph 3:12-14) Get 2 kno Js Xp bettr
(Illus get 2 ~~xxxx~~ hav peopl Bcum ful God)
2.-Prayr; (Illus boy & no prayr at neighbor hous, dog)
prayr no jus pastr & covr us 4 whol wk
(Illus pastr sik, bord vote 10-9 to pray for recovr
Wat need is team playrs ~~xxxxxx~~ gards, takls, etc.
Pastr mus bin think this (Illus He 1 drawbaks)
We mus B avalbl 2 G & then can use us, fil us H Sp &
powr 2 chang things
May pray Revivl=Latin words, 2 Liv Agin, but mus Bgin
i livid, & that U & Me; may feel on Mery Go-Roun, & far
from B merry; But if rite relationship G thru Js Xp,
ask, How mery is Go-Round?=G in control & nothin lif
can harm, Bcuz we R His & He is ours.

"How Merry Is The Go-Round?"

Scripture: Jeremiah 50:9-15

Text: Jeremiah 50:13

We have all been to amusement parks and the one thing which is the same at almost all of them is the Merry Go Round. It plays its joyful songs as it goes round and round and children and adults enjoy it for what it is and that is an amusement; a pleasant pasttime. But that's all it is. It is not indicative of real life because for one thing you couldn't have horses and lions and those other animals sharing the same stage without ^{serious} problems. For another thing those artificial animals do not have to be fed and watered and taken care of as real animals do. So it is an artificial escape from reality for a short period of time.

But people have likened life to a Merry Go-Round and someone has jokingly said a few years ago, "Stop the world I want to get off." As we ponder the life we presently live we are aware daily of the conflicts and the ~~new~~ new problems which are encountered as each day passes. There is hardly a day goes by that I am not asked the question, "What's wrong with the world? And ~~where~~ where will it all end?" The answers of course are that all of this will end according to God's plan and His timetable.

There was once a very rich and fabulous country which was more beautiful and more powerful than any other nation in the world. This nation had a capital city which had walls of 60 miles around it, 15 miles on each side. Those walls were 300 feet high and 80 feet thick and they extended 35 feet underground so that no enemy could tunnel beneath the ~~walls~~ ^{THEM} and overrun ~~them~~ ^{THE CITY}. This city was called the city of gold. Within it was a Temple called the Great Temple of Narduk and it contained a golden ~~statue~~ statue and table which together weighed not less than 50,000 pounds. The city had ⁵³ ~~153~~ temples and 180 altars ~~in~~ and these were made of mostly gold. A missionary and his family were returning to the United States for a furlough and this is what they told of that famous city (Illustration of Babylon, and present condition)

This is what Jeremiah was speaking about in our Scripture for this morning.

telling of the doom of Babylon
Chapters 50 and 51 of Jeremiah were written in a separate book and sent to Babylon with a group of people headed by King Zedekiah, 7 years before King Nebuchadnezzar burned Jerusalem. The book was to have been read publicly and then in a solemn ceremony sunk in the Euphrates with these words, "Thus shall Babylon sink, and not rise." 100 years prior to the actual fall of Babylon, the godly prophet Isaiah had prophesied that it would fall.

Several years ago a ~~xxix~~ newspaper reporter named Roger Babson wrote, (Quote from him), and he added, (Only a sane spiritual revival etc)

We have been hearing a lot about a revival needed in our nation today. But we have been on this Merry Go-Round ~~and~~ ever since World War II and it has been fun. The whole world has been on this kick and exactly the way things are today we have to ask, "How Merry Is The Go-Round?" We read Scripture with the prophecies of the end times and we must be aware that we are ~~more~~ nearer to them in 1981 than we have ever been before. What we are in need of is a ~~re~~-awakening. The only way that our society is going to be changed is by those who call themselves Christians within it. We know that those who believe in nothing are only bent on ~~doing for~~ their own selfish desires and motives. But unfortunately, the Christians have joined that crowd and it is often impossible to tell the believers and unbelievers apart. It has now come to the point where Christians must stand up and be counted if there is to be any change within our society.

There are some practical steps that we can all take which can lead us in the direction of turning things around. ~~And we must remember that no movement~~
~~which has had any impact has always begun with one person. That person today~~
~~is you and me.~~

The first thing we need to do is to realize that we cannot be content with things as they presently are. A contented Christian is one who is an unproductive Christian and this is why the Church is in the dire straits it is in today. We have been silent for too long. The world has not heard us, or ~~seen~~ ^{awake} us in action. It is time to ~~arise~~ from sleep as Paul says and to press on.

Our desire should be to know Jesus Christ better. We cannot do this by just trying to absorb this each Sunday. Church attendance is something which is essential for all of us if we are to grow. But that growth needs to take place in all areas of our lives. The Apostle Paul spoke of getting to know Jesus Christ better on different occasions. To the people of the church at Philippi he wrote, (3:12b-14). Someone has said that the church must discover that its first function is to purify its membership, for the cause of true religion is advanced not by churches becoming full of people, but by people becoming full of God.

Another step we should take is that of drawing closer to God through conversation with Him. We need to be developing a prayer life. Many people are like the family a young neighbor ~~didn't~~ ate lunch with. (Illustration of boy asking host if they prayed before eating. The host grumbled, No, we don't take time for that. The boy answered, "that's just like my dog, he starts ~~in~~ eating right away too.) We should be familiar with prayer to the extent that we don't expect the Pastor's prayers to cover us for the whole week. Every

congregation needs team players. Think of the possibilities, Tackles, Ends, Guards, Centers and so. A Pastor must have been thinking of football when he was talking about one of his members, for he said, "He's one of our drawbacks (Illustration of pastor in hospital and board voting 10-9 to pray for him).

These aren't too good odds, but what we need instead is team players.

So basically what is needed is for us to be available for God to use us and to indwell us. We may pray for Revival but it is dependent upon each of us.

The word Revival comes from two Latin words which mean, "To live again." All movements which have had any impact on the world have begun with one man.

You and I may feel that we are on a Merry Go Round in this world and it is far from being merry. But if we are seeking for a revival, we should pray to God that He will let it begin with me and you. Then we can ask, "How Merry Is the Go-Round?" And our answer will be, that God is in control, all's right with the world, and we are His and He is ours, and ~~the~~ nothing in this life can touch us because we belong to Him.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Ash Wednesday March 4, 1981

The Rev. Ralph C. Link, Pastor
Mr. Gary A. Butler, Pianist
Sallee S. Sundberg, Flutist
Danny Mangel, Acolyte

Worship Service & Holy Communion - 7:30 P.M.

A Walk Through the Valley of the Shadow

Prelude "Fantasia in A minor" Telemann

Choral Introit

*Ascription

*He Prepares A Table Before Me:

Minister: Let us come to the Table in prayer.

Minister and Congregation:

Father in heaven, in the quiet of
this hour, we come and seek Thy Presence.
Forgive us our sins, we pray. Create
within us clean hearts, and renew a
right spirit within us. This we pray in
the Master's Name. Amen.

Minister: Jesus said, "As thou hast believed,
so be it done unto thee. Amen.

*Hymn No. 258 "When I Survey the Wondrous Cross"

The Passover and the Lord's Supper Remembered

Scripture: John 6: 48-58

The Message: At the Cross

Footsteps Through The Valley

Step One: He is Betrayed - Matthew 26:1-5; 14-16

Step Two: He is Tempted - Matthew 26:36-44

Hymn No. 253 (Verse 1) "Beneath the Cross of Jesus"

Step Three: He is Abandoned - Matthew 26:39-45 45-56

Step Four: He is Denied - Matthew 26:31-35, 69-75

Hymn No. 253 (verse 2) "Beneath the Cross of Jesus"

Announcements

Offering

Offertory "Menvett's I and II Bach

(From Sonata IV for Flute and Piano)

Offertory Response 515

Anthem: "A Lenten Prayer" Powell

Step Five: He is Beaten - Matthew 27:27-31

Step Six: He is Ridiculed - Matthew 27:39-44

Step Seven: He is Crucified

Christ's Seven Words From The Cross

(After each word one candle is extinguished)

Hymn No. 253 (verse 3) "Beneath the Cross of Jesus"

The Institution and Consecration of The Elements

The Distribution of the Bread and Cup

(please retain elements until all are served and
we will commune together)

*The Prayer of Thanksgiving

*Hymn No. 258 "The Old Rugged Cross"

*Minister: You shall drink the cup that I will drink

*People: Yea, though I walk through the valley of the

shadow of death, I will fear no evil, for thou art

with me: thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of

mine enemies, thou anointest my head with oil; my

cup runneth over. Surely goodness and mercy shall

follow me all the days of my life and I shall dwell

in the house of the Lord forever. Amen.

*Threefold Amen

*Postlude "Voluntary III" Peek

***** *Congregation Standing *****

Nursery will be provided tonight in the Conference

Room off Rehoboth Hall.

*Hospitalized: Robert Tait, Mrs. Ruth Custead;

Mr. Paul Ritter - Passavant

Please sign Communion cards so you will be given credit

for taking communion. If you are a Visitor - either

sign your Church's name and address or your Pastor's

name and Church address so that they can be forwarded

to your Church.

We will not have any additional Lenten Services on

Wednesday evenings until Maunday Thurs, Good Friday.

Don't forget the Pancake Day coming up - March 14

from 10 until 7. Get tickets now from Richard Mangel,

Bill Pflugh, Art Carney and Howdy Balam.

Easter Eggs are still available from Ginny Mangel,

contact her.

Choir Rehearsal will be Thursday evening from 7-9

Council meeting will be held next Wednesday evening.

The Newsletter will be published after the Council meet!

CHURCH NEWS MEETING / PRIMER OF IT
BOS LENTEN OFFERTORY CRO 1854/1981
WELKING JACHT

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Eighth Sunday After Epiphany March 1, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Amy Vargo and Danny Mangel - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Lift High the Cross" Manz
*Processional Hymn No. 318 "Come, Thou Faunt of every blessing"

*Ascription

*Exhortation

*Confession (In Unison) "Our Father, in this season of self-discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that may separate us from your love, we ask forgiveness in His name. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Praise ye the Lord!

*People: The Lord's name be praised.

*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 400 "Have thine own way Lord"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory

Anthem: "Now Sing we Joy Fully Unto God" Young

Scripture: 1 Timothy 6:1-16

Armon: "CONFUSION UNLIMITED"

Prayer

*Closing Hymn No. 617 "Onward, Christian Soldiers"

*Benediction

Choral Benediction - Closing Song (Psalm 103) Frazier

Postlude "Improvisation" Butler

***** *Congregation Standing *****

The Lovely Flowers on the Altar are from the Wedding of Rhonda Knadel and James Vessel to the "Glory of God"

Serving as Ushers today are: *Charles Penar, Dan

Bosko, Robert Knauer and Dave McMillin.

Deacon and Mrs. David McMillin will greet the Congregation at the door this morning.

Nursery will be provided today by Mrs. Barb Vargo and

Julie Vargo.

> Hospitalized: Mr. Paul Ritter - Passavant, ^{RUTH CANTANO BURDEN} ^{CLAUDE C. WEISBERG}

Under Shepherds don't forget to pick up your Lenten

material before or after the Service today. The material

has to be in the hands of the Congregation by Wed.

Tonight: 6:30 - Bible Study

Monday - 6-9 - Aerobics in Rehoboth Hall

Tuesday - 6-8 - Aerobics in Rehoboth Hall: 8-Volleyball

> Wed. - 7:30 - Ash Wednesday - Communion Service in

Rehoboth Hall

> Thursday - Chancel Choir Rehearsal 7-9

Thurs. - 6-9 - Aerobics in Rehoboth Hall

> Council Meeting will be held March 11th at 7:30 P.M.

Coming up - Pancake Day 10-7. All you can eat, sponsored

by the Activities Committee. Get tickets from

Richard Mangel, Bill Pflugh or Art Barney & Howdy Bolam.

The order forms for Easter Eggs have to be turned in

today. Please see Virginia Mangel.

Monday - 7:30 - Women's Mary Frugh Circle Meeting

in Kitchenette.

Dutch and Howdy Bolam will be visiting the Hospital

this week.

Richard Mangel would like to have the Women bring in

their Tupperwar pitchers to put the syrup in for the

pancake Day.

The attendance last Sunday was 196.

Miss Leanne Heaton gave a Music Memorial in memory of

her "Grandparents" Mary and Ralph B. Heaton.

The V. A. wishes to express their thanks to the Choir

for their continuing concern for their patients.

"Confusion Unlimited"

Scrip: 1 Tim 6:1-16; Text: 1 Tim. 6:11a & b, 12a.

How it hear, read thing confus, & liv wor Con Unlimit
1 ea is contradicts 2 normal way of lif
(Illus taxi, girl thundrstorm, speclist salesman, nut)
P counsl yng Tim knu lif present conf & wrot lik Fthr
Many us & posib all kno thing shud B dif & yet CUnli
P say 2 Tim-11a=FLEE; vs 1-3=serv obey & we serv Xp
so we R 2 obey & if teach othrwis we 2 FLEE=PROUD
Prov 6:17=Proud lk; Prov 16:18=Pride go B4 destruction
We need dispos capital I-it not I import, it is G &
I am His servant
ENVY=grn ey monstr & jealousy wat othr hav, get etc
STRIKE=caus divid, & in cong no plac 4it
RAILINGS=gossip & nothin hurt lik it, mus butn lip & if
no say sumthin gud, say nothin
EVIL SURMISINGS=think evil sum1, situation, hear sumthi
& jump 2 conclusin wvil
From all thez we R 2 FLEE, RUN, RETREAT
(Illus Gen. Timoshenko & retreat Stalingrad)
Retreat, Flee until cud tak stand & Timoshenko did &
this P pt out 2 Tim vs 12=Fite gud fite
This wher tak stand & we R not 2 giv in
(Illus hometeam & Hol That Line) We 2 dig in, no giv
We mus no giv in worl aroun us, mus tak stand faith
Mus yield complet 2 Js Xp, & not the worl,
He deman daily livs, husb, wivs, sisters, bros, childrn
grandchildrn All R 2B yield 2Him; R U Hold? RU Stan?
~~xxxxsing hymn hwer he lead i wil folo & this 3rd thing~~
We sing Hymn Hwer He Lead I Wil Folo & this 3rd thing
vs 1b=(READ)=all thez thing lead Xpian living=Folo
nothr word=Pursue & 2 Pursu 2envisin urgen pres aftr
So how 2 Pursue, Follow aftr?
Bibl read, prayr & mus B sho Lord we claim in daily
livs
(Illus Voice to heed, Js call to us)
He c ll us & lik litl child need not only hear, but
kno voic & reach out 2 Him

"Confusion Unlimited"

Scripture: 1 Timothy 6:1-16

Topic: 1 Timothy 6:11a & b, 12a

How often do you hear or read of things which are very confusing and unclear today? I think we can all attest to the fact that hardly a day passes without hearing or seeing something which is confusing. It seems as though we live in a world which could be entitled, "Confusion Unlimited." For it is just that. There are many examples of this to prove the point. They appear in so many different areas of life as well. One area is seeming contradictions to the normal way of life.

(Illustrations: woman in taxi, girl and thunderstorm, specialist & collector)

One last one is, (Illustration mighty oak and nut like you)

Paul wanting to counsel his younger student Timothy knew that much of life would present this kind of confusion for him. So he wrote much like a father speaking to his son. Many people today and quite possibly all of us here this morning know that things should be a lot different for ~~you~~ us and yet all that we can encounter, or seem to encounter is "Confusion Unlimited."

Paul shared with Timothy three words which are found in the Scripture we read this morning. In the first part of the 11th verse we read, "But thou, O man of God, flee these things."

What is he telling Timothy to flee? He began by stating that ~~if~~ those who are servants should obey their masters. And if the master is a believer then he is not to be despised by the servants. All of us are servants to someone in authority. We must acknowledge that we are first of all servants of Jesus Christ and that puts us under His authority. So Paul goes on to state that if anyone teaches otherwise, that person is Proud. This is the first thing to Flee from.

^{6:17}
In Proverbs ~~16:18~~ we read that the first thing God hates is a Proud look. And

Proverbs 16:18 we read that pride goeth before destruction. All of us need to dispose of the Capital I which we carry around and want to use. It is not I that is important. Instead, it is God and I am merely His servant.

Along with Pride is Envy. The green eyed monster, that makes us jealous of what someone else has which is better than what we have. Or so we think. Strife is another thing to Flee from. It is Strife which causes divisions and in the life of the congregation there is no place for the bitterness and hatred caused by Strife and fighting.

Railings is simply another word for gossip. Nothing can hurt and harm than gossip and we need to button our lips if we are guilty of this. We should remember that if we can't say anything nice about someone, we shouldn't say anything at all. ~~Evil~~ Evil Surmisings is nothing more than thinking evil of a person without giving them the benefit of the doubt. As soon as you hear something about someone you jump to a conclusion which is evil. Now these are all things which we are to Flee, to run from, to Retreat.

(Illustration of General Timoshenko)

But General Timoshenko came to the place where he took his stand and this is the second thing which Paul is pointing out to Timothy. In the beginning of the 12th verse he says, "Fight the good fight of faith." This is where we take our stand. We don't give in. Have you ever been to an exciting football game and the chanting and cheering begins when the hometeam is on defense, and the opposing team is on the verge of an important gain? What is it that ~~xxxxxx~~ everyone is cheering? Give up! Give up! Right? No! It is, "Hold that line, hold that line." Dig in, don't let them gain another inch. This means in our spiritual lives that we must not give in to the world around us. We must take our stand for the faith. This means to yield completely to Jesus Christ, but not to the world. Jesus demands our daily lives from us; He demands our wives and husbands, our brothers and sisters, our children, grandchildren. All of these are to be yielded to Him, but not to the world. Are you holding? Are you standing for Him?

... sing a hymn which states, "Where He leads me I will follow," and this is what Paul was telling Timothy the third thing was. In the second part of the 11th verse we read, "And follow after righteousness, godliness, faith, love, patience, meekness."

All of these things lead us to Christlike living. Another word for Follow is * Pursue. To Pursue is to envision a more urgent pressing after these things. So how do we pursue or follow after these things? It is the old story over again. It is Bible reading. We cannot pursue the things of God if all weever read or study is the stock market report, or the sports page, or the comics. We need to be striving to read and digest God's Word for our daily lives. And as we said last week, we must be praying, we must be speaking with God and letting Him speak to us. And we must be showing that Lord we claim to be ours in our daily lives.

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

First Sunday in Lent March 8, 1981

The Rev. Ralph C. Link, Pastor

Mr. Gary Butler, Organist and Choir Director

Mr. Roland Thompson, Saxophone

Amy Vargo, Danny Mangel - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Voluntary VI" Peck

*Processional Hymn No. 323 "Holy, holy holy!"

*Ascription

*Exhortation

*Confession (In Unison) "Mighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Praise ye the Lord!

*People: The Lord's name be praised.

*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 273 "Savior, Thy Dying Love"

Call to Prayer

Pastor: The Lord Be with You

People: And with thy spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory "Be Thou my Vision" Manz

Anthem "Psalm 100" (Jubilata Deo) Roth

Scripture Leviticus 1:1-17

Sermon: "FIVE GIVEN TO BE FORGIVEN"

1. Self

Prayer

*Closing Hymn No. 95 "Alas, and did my Saviour bleed!"

*Benediction

Choral Benediction

Postlude "Improvisation" Butler

* * * * *

*Congregation Standing * * * * *

The Lovely Flowers on the Altar have been placed by

Mrs. Alice Kummer in loving memory of her "Husband"

Serving as Ushers today are: *Ann Williams, Alta

Kradel, Lois Wogan and Grace Riddle.

Deacon and Mrs. Harry Burns will greet the Congrega-

tion and visitors at the door this morning.

Nursery will be provided today by Dodie Kradel and

Tracy McMillin.

The attendance last week was 189.

Hospitalized: Paul Ritter, - Passavant; Ed Weichy - *Butler*

Tonight - 6:30 - Bible Study Cleveland C.

Monday - 6-9 - Aerobics in Rehoboth Hall

Tuesday - 6-8 Aerobics in Rehoboth Hall; 8-Volleyball

Wed. - 7:30 - Council Meeting

Thurs. - Newsletter will be published

Thurs. - 6-9 - Aerobics in Rehoboth Hall

Coming - March 14 - Saturday - Pancake Day from 10A.M.

to 7 P.M. See Richard Mangel, Bill Pflugh, Art Carney,

and Howdy Bolam for tickets. They need tupperware

pitchers for the syrup.

It is still not too late to order Easter Eggs -

See Virginia Mangel.

Harry Burns and Don Kennedy will be visiting the

Hospital this week.

"Faithfulness"

Old Faithful is not the largest geyser, nor does it

reach the greatest height. Nevertheless, it is by far

the most popular geyser. Its popularity is due mainly

to its regularity and dependability. You can count

on Old Faithful. Nothing in life takes the place of

faithfulness and dependability. It is one of the

greatest virtues. Brilliance, genius, competence--

all are subservient to the quality of faithfulness.

"Five Given To B. Forgiven #1. Self"
Scrip: Lev 1:1-17; Text: Lev 1:9b, 13b, 17b.

Sac fic & bak 2orig root no kno whethr spontan instil
Bcuz sin, or sens luv

1thing do kno=Cain/Abl & from this pictur sacr evolv
Ad sin, Abl offr, Cain kil etc. Noah & sacrif, Abram &
sacrif, chosn peop; out Egypt, Moses, Threshol Prom Land

Instructs Tabernacl & now reddy 2 set up=Scrip

Intrtwiplan G 4 mankind culminat Js Xp
Tabernacl worship 5 dif sacrifs, offers made posib 2B
4giv & ea these giv examp Js Xp fulfil in lif

Lk book seldm use=Lev. nam deriv Gr Septua & mean
pertain 2 Levites & handbk, instruc manul 4 priests
hav trubl read, remem wat is, but also thing com peop

Bk start "AND"=mean folo Exo & continuation

56 times=L sed 2 Moses," so Mose writ, transcrib

Js mak refer, wen clens sum1 & spk 13:49

Wil deal nex wks this subject

Vs 2=catl, herd; flock=sheep, goat

Vs 3=lik Js no blem, perfect, not 2nd bes, 3rd bes

(Exempl misinary clothing, how giv money 2 God=gud enuf

vs 3=door Tab, no entr, priest intercede=Js di & does

vss 3, 10, 14=Expl, bul, goat, sheep, birds=all cud do

Vs 3=Voluntary=giv of self & vs 4 pt this out

& this dun show totl surendr 2 God 4 purp pleas Him

3 tim read this=Vs 9b, 13b, 17b

& this wat G want from all us

(Illus man, orgn, los job, work ch & play)

This wat Js Xp did minstry

Read G & reveal words bout Son=This my Son Whom I
well pleas

Th's examp 4 ea us

~~Five Given To Be Forgiven~~

"Five Given To Be Forgiven "

#1 Self

Scripture: Leviticus 1:1-17

Text: Leviticus 1:9b, 13b, 17b.

As we follow the custom of sacrifice back to its original roots we have difficulty determining whether it came forth as a spontaneous instinct to come to God because of a sense of sin, or merely a sense of love. But one thing we do know and that is we see the first evidence of it in the lives of Cain and Abel. It is from this event that the entire picture of sacrifice has evolved.

Adam first sinned and turned from God thus causing that separation which God did not want or desire for His creation. Then we read of Abel's offering being acceptable to God, while Cain's was not and out of jealousy and anger Cain killed Abel. Sometime after this, God destroyed the world and only Noah and his family were ~~kept~~ kept alive by God. Following this, Noah sacrificed to God

and this pleased God. And it was following some other incidents that God called a man named Abram to be the beginning of a chosen people to Himself. God changed his name to Abraham and dealt with these people as a Father through all sorts of trials and errors on the part of these Jewish people. He led the people out of Egypt, to the threshold of the Promised Land. It was there that

He instructed them in the making of the Tabernacle and they were now on the

VERGE OF THE
A

erection of that Tabernacle and how it was to be used for worship. But inter-

twined in that worship was God's unfolding plan for mankind which would culminate in the life and ministry of Jesus Christ. Involved in these instructions

were Five different offerings, or sacrifices, which could be offered to God. There were "Five Given" offerings which made it possible "To Be Forgiven."

Each of these offerings give us examples of that which Jesus Christ fulfilled in His life.

Since we are in the Lenten season I thought it might be interesting for us to look at a seldom used book in preaching. That is the Old Testament book of

Leviticus. The book derives its name from the Greek translation called, "The

Septuagint," Leviticus means "pertaining to the Levites." It was a handbook or instruction manual for the priests, so if you have trouble reading it, just remember it was written mainly for them in the worship of God. ~~But the~~
~~But the~~ laws contained in the book were for everyone. So the next time you read it (and I hope you do), try to remember to whom it was written and why.

The book and the first chapter which we read ~~as our Scripture~~ as our Scripture for this morning starts out, "Then," or, "And," in the King James Version. This means it is connected with the book of Exodus and is a continuation of it in the sense that it was to be followed. About 56 times we read in the book that the "Lord said to Moses," so therefore we believe that Moses either wrote the words or had them written down. Jesus Himself gave instructions about someone being cleansed and showing himself to the priest as Moses commanded, and this is a direct reference to the book of Leviticus, and the Scripture He referred to is the 13th chapter the 49th verse.

For the next several weeks we will be looking at these offerings and how Jesus actually lived them and what they should mean to us. Today we are looking at the first offering and this is the burnt offering. The instructions are given in verse 2 that it may be from the herd or the flock. This means it could be a bull, or an ox, ~~which was~~ from a herd, or a sheep from a flock. The person making the offering must place his hand upon the animal, as stated in verse 4, and this signifies that he identifies with this animal and is much like you and I, identifying with Jesus' ^{DYING} death for us personally.

In verse 3 we read that this offering was to be ~~an~~ male without blemish. Jesus was an exact example of this. For we know from Scripture that there was no sin in Him. This sacrifice made by the person offering the animal was to be what is considered perfect and that is what, "Without blemish means." It was be the very best that could be offered. Not second best, or third best, but THE very best. All offerings to God are to be THE best. Too ~~often~~ often people want to give to the Lord that which is left over or outdated. Their

reasoning is that it is good enough for God's use. Many missionaries tell of receiving boxes of used clothing for their personal use and when it is opened they discover it is clothing that is out of style or had been stored for a number of years making it out of style. The people sending it would not wear it themselves, but for a missionary it is good enough. We should put our offerings aside for the Lord before we pay any of our bills or obligations. But many people pay all of their bills and what may happen to be left over is good enough for God. God blesses our devotion to Him when we think of Him first and our worldly obligations second. But He doesn't bless our tightfisted giving which is evidenced by many people.

This is why it is pointed out in that 3rd verse also, the person bringing the offering was to do it voluntarily. And he not only brought it, but he turned it over to the priest, this is the hidden meaning of the words in the 4th verse, "And it shall be accepted for him." The priest took over at this point and killed the animal for the offerer. The person making the offering brought that animal to the gate of the Tabernacle, or the door as it is often called, and he could not enter the Tabernacle. This signified his being unworthy to stand before the Lord on his own, and he needed the priest to intercede for him. This is the role Jesus also fulfilled and continues to fulfill for ~~xxxxxx~~ all who know Him as their Lord and Saviour. He is ever at the right hand of God the Father making intercession for us.

But there was a purpose for this offering which took precedence over everything ~~and~~ it goes back to the words of verse 4, "His own voluntary will." The first several verses talk of bringing a bull ~~xxxxxxx~~. This would be an offering which could be made by someone of some means. But the command is given that if it could not be a bull, it could be a goat, and this would come from someone who had less money. If a goat could not be brought, a lamb could be used and this made it possible for still more people to make the sacrifice. But if it was beyond the means of some people to bring even a lamb, then turtle doves, or pigeons could be brought and these were available to the very poorest ~~xxxxxx~~ members of the Israelites. Thus, it was possible for everyone to bring a

sacrifice. But it was to be brought voluntarily and this signified that the person themselves were involved in that sacrifice and thus it was a symbolic giving of ~~themselves~~ "self."

But involved still more in this was the idea of total surrender to God for the express purpose of pleasing Him. Three different times we read in this chapter of this. In the 9th verse we read, (read this.) In the 13th verse we read, (read this). In the 17th verse we read, (read this). This is what God wants from everyone.

(Illustration of man giving organ, out of work, employed by church & play organ)
This is what Jesus Christ did with His life in His ministry. We read of God revealing His feelings about His Son, with the words, "This is My beloved Son, in whom I am well pleased." He was pleased because Jesus in His humanity gave Himself completely to His Father. This is the example for each of us.

Butler, Pennsylvania
Second Sunday in Lent March 15, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist
Mr. Roland Thompson, Saxophone
Mrs. Ginger Harbison and Mr. Lloyd Link, Jr. Chr. Dir.
Brian Holfreund, Tracy McMillin - Acolytes

ORDER OF WORSHIP - 11:00 A.M.
Prelude "Our Father, Thou in Heaven Above" Manz
*Processional Hymn No. 6 "This is my Father's world"

- *Exhortation

Confession (In Unison) "Father Almighty, we know that we have gone into hiding, even though we have been made for thy glory. We have tried to keep away from thy presence. Forgive us and bring us once again to the place where we may see thee and sing praises to thy majesty: through Jesus Christ. Amen."

- **M**Kyrie
- **P**Assurance of Pardon
- **P**Praise

*Pastor: Praise ye the Lord!
*People: The Lord's name be praised

*Doxology No. 382
ME Who's Who in the PW
Announcements

✓ Joys, Concerns, Prayer Requests
 ✓ Children's Moment (All Children please come forward)
 ✓ Cherub Chorus "Springtime Song" Cyndie Sybert
 Call to Prayer

Call to Prayer

Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray

Prayer
Offering
Offertory
Anthem
Scripture: Leviticus 21:1-16
Sermon: "Five Given To Be Forgiven"
2. Life
Jr. Choir

Prayer

*Closing Hymn No. 107 "Amazing Grace!"

*Benediction Three Fold Amen

*Postlude	"Gavotte"	Handel
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Festive	Greeting	Name(s)
* * * * *		
The Lovely Flowers on the Altar have been placed by Mrs. Ellen Bauer in memory of "Loved Ones"		
Serving as Ushers today are *Rob Vincoo, Robert Dellen, Randy Dellen and Brian Kennedy		
Deacon and Mrs. William Pflugh will greet the Congrega- tion at the door this morning.		

Hospitalized: Mr. Harvey Campbell, Mrs. Norabel Cooper
The attendance last Sunday was 166.

Tonight - 6:30 - Bible Study; 7:00 Sr. High Youth
Monday - 7:30 - Fidelity Bible Class - Kitchenette
Monday - 6-9 - Aerobics in Rehoboth Hall

Monday - 6-9 - Aerobics in Rehoboth Hall
Tuesday - 6-8 - Aerobics in Rehoboth Hall 8: Volleyball
Wed - Youth (Jr. High Youth) Our special thanks to
Paul and Ginger Harrison, Harbin and Marie Henry.

Paul and Gliner Harbison, Martin and Marie Henry,
Howard and Betty Jalliet, Lloyd and Karen Link -
Our thanks to Howard Jalliet for help with Sr. High
Wed. - 7:30 - Golden Circle meeting Youth.

Thurs. 10:30 - Mary Martha Circle Meeting
Thurs. 6-9 - Aerobics in Rehoboth Hall

Thurs. 7:00 - Choir Rehearsal will be on Thursday evening this week. If you are interested in singing with the Chancel Choir or Women's Chorus - please pick up a Choir schedule in the church office.

Friday - 8:00 - Men of the Church are invited to play Volleyball with Community Alliance Church in Rehoboth Hall (Tennis shoes only).

There is still time to order your Easter eggs. Please see Ginny Mangel. Also those who have order sheets out please turn in by March 29th to Ginny. There will be time after the deadline to still place orders and pick up.

Bob Dellen and Chet Stauffer will visit the hospital this week.

➤ New members will be received on Palm Sunday.
Envelopes for One Great Hr. Of Sharing are in Narthex.

VS 14-21: ...
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 VS 99-21: ...
 VS 100-21: ...

"Five Given To Be Forgiven" 2. Life
 Scrip: Lev 2:1-16; Text: Lev. 2:13
 We R lk 5 offr which givn 2 mak posib4 peop 2B 4givn & ea 4shd
 lif(in Js Xp as provid by G centres B4 He fulfil G plan
 Las Ak Burnt Offr & this wk lk offr givn dif names
 KJV Meat Offr; othrs=Grain,Cereal,Meal offr & ea striv giv rt ns
 Heb word=MINGAH & mean-Gift & translat=Meat & this mean food
 of a discip=Jav U any Meat? & mean, Hav U any food?
 But root- Gift is 2B wat offr all about & erly times G apply
 not only 2 animal offr, but vegetable offr as well
 1st C=Fine Flour & this luxury 4 avg persn
 Ince agin spk offr cud B giv by all =Flour & whole ears, vs 14
 Fine Flour cum from inner kernel only-1 K1 4:22 (READ)
 Meal is the whol kernel bran & all
 If think Fine Flour 4 roylty think Js Xp & Innr Kernl G offr 2m
 Vs 14=few ear crush & offr by priest, remaindr 4 consump preest
 & 2B eatn Tabernacl precincts & no where else
 Oil sam as butter 4us
 FRANKCENSE=inedibl incens, plac on offr on altr & sweet smell 2
 vs 4=Cakes, wafers & vs 5=lik pancake in fry pan
 It no tel of diff, perhaps signif cakes 4 individ sins
 & 1 piece denote entirety of sins
 Vss 2, 9, 16=Offr call Memorial & likn this 2 Las Sup & Remem
 Vss 4 & 5=without leaven & signif this, bacteria/sin & Js no Sin
 Vs 11=Leaven agin & no honey=Js need no sweetner 2 add 2 offr
 He made,
 Real meaning in vs 13 -there R 2 things:
 SALT=This add as condiment, but 2 eat a man's salt was 2 accept
 his hospitality & as his guest 2B undr his protection
 2 Shar salt this offr signify Covenant Btween offeror & God
 persn mak offr accept hospitality G & rest undr protect Covenant
 Here signif cum 4th latr yrs lif Js Xp
 offr self as SALT of offr, but cal folowers Salt of Erth
 this mean=accept hospitality+gift 4givnes, etern lif & liv und
 protection from world
 (illus man Victor Hugo Novel Les Miserables)
 This meaning of Meat offr,
 We purchas with Gift & that Gift Js Xp dy & giv Self 4 us
 & that gift is LIFE

Jerusalem Bible Church - Jerusalem, 1941 - January 27, 1941

Handwritten notes and dates: 1/27/41, 1/28/41, 1/29/41, 1/30/41, 1/31/41

Handwritten notes and dates: 1/27/41, 1/28/41, 1/29/41, 1/30/41, 1/31/41

Handwritten notes and dates: 1/27/41, 1/28/41, 1/29/41, 1/30/41, 1/31/41

Handwritten notes and dates: 1/27/41, 1/28/41, 1/29/41, 1/30/41, 1/31/41

Handwritten notes and dates: 1/27/41, 1/28/41, 1/29/41, 1/30/41, 1/31/41

"Five Given To Be Forgiven"
2. Life

Scripture: Leviticus 2:1-16

Text: Leviticus 2:1-16 / 3

We are looking at "Five" offerings which were "Given," to make it possible for the people "To Be Forgiven." Each of these offerings were a foreshadowing of the life and ministry of Jesus Christ as provided by God centuries before He was to fulfill God's plan.

Last week we spoke of the Burnt Offering. This week we look at an offering which is called by several different names. In the King James Versions it is a "Meat Offering." In other versions it is a, "Grain Offering, Cereal Offering, and Meal Offering." Each of them is a means of striving to convey the proper meaning of the term. The ~~word~~ Hebrew word used in this text is MINCHAH, and translated it means, "Meal Offering." Now this of course means Grain, or Cereal, but it also means A Meal, which it was for the priests.

The root of it is MEAT and this means, "Food," and of course grain, or meal is just that. If you will recall we spoke of Jesus after His resurrection appearing to His disciples on the shore of the Sea of Galilee and He asked them, "Have you any MEAT?" He was actually asking, "Have you any food?" So this is what we are speaking of here. The simplest root meaning of this Hebrew word MINCHAH is "A GIFT." This is what all ~~offerings~~ offerings are to be. In early times a gift to God was applied not only to animal offerings, but vegetable offerings as well.

As we look at the ingredients of this offering we see that first the person making the offering was to bring Fine Flour. What we are talking of here is something which was luxury for the common person. Once again we are speaking of an offering which could be made by people of means, and by people of little means. The fine flour spoken of here is flour that was ground very fine and this was done with only the inner kernels of the ~~grain~~ wheat. What is known as "Meal," is the entire kernel of wheat ground up. This included the bran and all. This is also why the calling of this offering a "Meal Offering," is misleading. In 1 Kings 4:22 we read, (read this), and this shows that royalty

was more likely to possess this fine flour. And in this verse we can readily see there is a distinct difference between Fine Flour and Meal. But if we think of Fine Flour as pertaining to royalty we can also see the comparison between Jesus Christ and this offering. He was the Inner kernel which God used as an offering for mankind. This set Him apart from the common and the ordinary.

In verse 14 we read of being able to bring whole ears of corn and this was for those who could not bring grain which had been crushed into Fine Flour. A few of the ears would be beaten into coarse grain and this was then offered by the priest. The remainder of the whole ears were for the consumption of the priests

~~But there were several ways in which this offering could be given~~

The oil of the offering served the same purpose as butter does for us. Frankincense was a non-edible incense and was not added to the offering but was placed on the offering on the altar as it was being burned. This again was to make the offering a "Well pleasing smell to the Lord." Only a portion of the offering was thus burned and the remainder left over was for the priests to be eaten by them but only in the Tabernacle precincts. Not to be removed from that area.

But then we see that this offering could be prepared in several ways. In verse 4 we read that it can be baked in the form of cakes or wafers. In verse 5 it speaks of making the offering in a frying pan, or in one piece like a pancake. It doesn't tell us in these verses the significance of the two types of offerings but it could have the significance of a person bringing an offering of cakes or wafers denoting that there ~~are~~ is more than one sin to be forgiven. The offering made in one piece could denote the entirety of sin. But in each instance we read as stated in verses 2, 9, and 16, this offering is called a "Memorial." Jesus in sharing the Last Supper said to eat the bread and drink the cup in "Remembrance of Me." So we see that this offering was also a "Remembrance" of their sin and how the Lord forgave ^{those} ~~their~~ sins. We also read that the Meal Offering is to be without "Leaven" and this is told

in verse 4 and 5, but this is also pointed out in the 11th verse and honey is ~~added to the offering~~ another ingredient which is not to be used. The "Leaven" or yeast, is what makes bread rise and leaven contains bacteria which produces this action. Because of this, Leaven was considered as being evil and nothing evil was to be in offerings brought to the Lord. In the life of Jesus Christ there was no evil, no sin, so He was like the offering, "Unleavened." Honey in those days took the place of what we use as sugar today. There was to be no sweetner added to the offering because God was capable of sweetening everything. Also it was to be a sweet smelling fragrance of God and didn't need artificial sweeteners to do this. Jesus Himself sweetened the offering with ~~Him~~ the giving of Himself completely and nothing could have made this offering any sweeter in the eyes of the Lord.

But the real meaning of this offering is shown in the 13th verse. We read here of two things. One is Salt and the other is "The Covenant of thy God." These two things are intertwined. Salt was added as a condiment. But to eat a man's salt was to accept his hospitality, and as his guest to be under his protection. To share ~~with~~ salt in this offering was to signify that there was a Covenant between the offerer and God. The person making the offering was accepting the hospitality of God and rested under His protection. Here then the full significance in later years came forth in Jesus Christ. He offered Himself as the salt of the offering. But He also said that His followers were the Salt of the earth. That meant they had accepted His hospitality, which is His gift of forgiveness, and eternal life, and were living under His protection from the world.

(Illustration of man from Victor Hugo's Les Miserables)

This is the meaning of the Meat Offering, We have been purchased with a gift. That Gift is Jesus Christ dying and giving of Himself for us. And that Gift is Life.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Lent March 22, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Beth Hartley, Renea Brown - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "In Death's Strong Grasp The Savior Lay" Bach
*Processional Hymn No. 1 "For the Beauty of the Earth"
*Ascription
*Exhortation
*Confession (In Unison) "Eternal God, in Jesus Christ
you entered Jerusalem to die for our sins. We confess
we have not hailed you as King, or gone before you in
the world with praise. From brief faith that fades,
from enthusiasms that fizzle out, from hopes we parade
but do not pursue, have mercy upon us. Forgive us God;
and give us such trust in your power that, in every city,
we may live for justice and tell of your loving kindness;
for the sake of our Savior, the Lord Jesus Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Praise ye the Lord!
*People: The Lord's name be praised.
*Doxology No. 382
Who's who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 213 "I Think, When I Read That Sweet Story"
Call to Prayer
Pastor: The Lord Be with You
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory Offertory Response No. 515
Anthem "In Joseph's Lovely Garden"
(Traditional Spanish Melody) Dickinson
Sermon: "Five Given To Be Forgiveness"
3. Fellowship

Prayer
*Closing Hymn No. 270 "I Believe in a Hill called
Mount Calvary"
*Benediction
Choral Benediction
Postlude "Postludium" Young
+ + + + + *Congregation + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Genevieve Nohach and Beverly Nohach in loving
memory of "Husband" and "Father" - Nick Nohach.
Serving as Ushers today are *Richard Mangel, Don
Kinnsley, Art Carney and Gary Penar.
Mr. & Mrs. Alvin Tait will greet the congregation at
the door this morning.
Nursery will be provided today by Mrs. Cyndy
McWilliams and Dana Wogan.
Hospital: Harvey Campbell and Emerson Wise
Monday - 6-9 - Aerobics in Rehoboth Hall
Monday - 7:00 - Follow-up Committee meeting
Tuesday - 6-8 Aerobics; 9:00 - Volleyball
Tuesday - 6:30 - Board of Christian Education Committee
Wednesday - 7-9 - Chancel Choir
Thursday - 6-9 - Aerobics in Rehoboth Hall
Coming April 5 - 7:00 P.M. movie "Reflections of His
Love" a follow-up account of Joni Eareckson, No
admission charge, a free will offering will be taken.
Invite your neighbors and friends to come with you.
April 12, 7:00 P.M. A Black Light flannelgraph
presentation of the Easter Story. This is for all the
family, mark your calendar so you won't miss it.
Refreshments will be served. *PAUL JONES*
Please turn in Easter Egg orders to Virginia Mangel
today if possible.
If you want an Easter Lily please let Bea know, or you
can sign up in on the Desk in the office. The price
this year is \$5.25. If we can get a better price
we will.
Lloyd Link and Dave McMillin will be visiting the
Hospital this week.
The attendance last Sunday was 217
Our sincere sympathy to Mrs. Dale Snyder and Family.
Dale passed away on Wednesday and was buried Saturday.
NEW MEMBERS FROM SUNDAY

"Five Given To Be Forgiven: 3 - Fellowship"
Scrip: Lev. 7:11-20

3rd offr wich givn 2 Isites 4 them 2B 4givn=Peac Offr
Not o much offr 2B 4givn sin,as was 2 shar Fellowship
& this felship=with G,priests,ea othr
3 type offr=1st=Act of Thanksgiv, vss 12-15
C r instructs 3rd chap;herd=ox;flok=goat,lamb
L,olem,male,female & this Blud offr=stitut;fire
leavn/unleav=vss 12-13;unleav=identify with G;clean pur
leavn=no altr,stil hav evil oppos sinlesnes G & Js
Js cam world offr self altr cros,sin who was no sin
Gr=KATHARSIS=clense,purify;Eng word CATHARTIC
Vs 14=Heav offr=rt sholder animl reserv 4 pr;mov up/dn
signify Blong G/Giv 2 priest
vs 15=eat 1day;imposib 4 many mus share;poor & birds
Show G want Felship & thoz Anti-felship this pruf
It brot Peace,bring peop 2gethr,laff,eat,enjoy & this
4shad etenmty & Felship Js Xp & perfect Peace
Vs 16=2 mor types & Vow Offr
This giv fulfil; vow or pledg;made wen mak Vow 2 do
sumthing & offr sho sincerty individ 2 folo thru
Cud B made 2 thank G sumthing He gave or did erlier
Voluntary/Freewill=bro 4 no reason at all;out of luv
Las 2 offr cud eat 2nd day,no 3rd day tho
Peac Offr contrast othr offr Bcuz offr Felship,
Communion with G & othr 4 4givness
An offr 2B abl meet G not posib othr offr
Peac offr G giv 2 mankind=Thanksgiv,Vow,Voluntary
& this sho Js Xp in futur
P explain in Eph 2:13-18
Here Peac offr sho by G complet humn form Js Xp
But wat this hav 2do with us?
Is "her such thing Peac offr our harts? & livs????
Do we giv 2 G out of Thanksgiv? Do we thank 4 things
ask 4 & receiv?
Do we giv of own Freewill? Of mus we B remind???
(Illus Sargeant saved,capt die,ingratitude 2 parents)
How sad G sent S in2 worl 2 suffr & die 4 peop who
no sho propr gratude & thanks 4 this
All us get out of wil of G,that human nature
We 4get 2 shar felship we shud hav dailly with Him,
But need 2 lk all He dun 4 ea personl,& then Bgin 2
shar that Peac which ours thru Js Xp.

Community Bible Church - Sacramento, Ca. - March 6, 1984

Include:

Scripture/Lev./Introduction/Prayer Requests

Description:

Call to Worship:

Psalm 133:1-3

Psalm 133:1-3

Psalm 133:1-3

Psalm 133:1-3

Psalm 133:1-3

Psalm 133:1-3

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Psalm 133:1-3

Psalm 133:1-3

Psalm 133:1-3

Psalm 133:1-3

Psalm 133:1-3

Psalm 133:1-3

Script: Lev 7:11-20; Serm: 5GIVEN 2B 4GIVEN: 7 - FELLOWSHIP

1st OFFER= MEAT - SIG/NOB = SELF

2nd OFFER= MEAT - SIG/SYMB = GIFT

3rd OFFER=FRUIT - SIG/SYMB = FELLOWSHIP

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

2nd OFFER= MEAT - SIG/SYMB = GIFT

3rd OFFER=FRUIT - SIG/SYMB = FELLOWSHIP

VS 11-12=FIRST IN ACT OF THANKSGIVING

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

6th OFFER=THANKSGIVING OFFER 1st/2nd=COX, OR FR/FLOCK=COAT/LAMB

NOTE: 1st/2nd OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

THIS PART OF OFFER WAS 1st OFFER 1st/2nd OFFER OF SUBSTANTIAL PLACE
FOR THE BURN ON ALTAR 1st/FIRE

VS 12-13=PERSON MAK OFFER 2BRING BOTH LEVEN/UNLEVEN CAKES

UNLEVEN CAKES SIG 1st/2nd OFFER THAT PERSON 1st/2nd OFFER 1st/2nd

1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

LEVEN CAKES SIG 1st/2nd OFFER THAT PERSON 1st/2nd OFFER 1st/2nd

SIN IN HIM AS OF UNLEVEN CAKES 1st/2nd OFFER THAT PERSON 1st/2nd

THIS TH/MEANING OF 1st/2nd OFFER INTO XXXX SIGNIFICANT 1st/2nd

OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd

2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

OR WORD=KATHARISIS 1st/2nd OFFER THAT PERSON 1st/2nd OFFER 1st/2nd

VS 14=PERSON THIS 2B HAVE OFFER, 1st/2nd OFFER 1st/2nd OFFER 1st/2nd

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

TH/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

VS 15=2B EATN THIS DAY 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

SO 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

FOR 2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

VS 16= TWO 1st/2nd OFFERS - FOR PEACE OFFERINGS

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

2nd OFFER=VOLUNTARY OFFER=OR FREEMILL OFFERING

THIS AN OFFER BROT 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

PEACE OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

GIVE 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd OFFER 1st/2nd

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

OFFERINGS

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

NOTE: 1st OFFER= THYSELF 4GIVEN SIGS, 1st OFFER FELLOWSHIP

THEY CAN BE THE ONLY THING AS BEING OFFER OUR HEARTS/LIVS!!!

DO NOT THINK HIM 40 THINGS WE MAY ASKED 4 2 RECEIVED??

OR MAY BE A REMINDER THAT ALL WE HAVE COME FR/GOD & HIS GRACIOUSNESS
TO US!!!

(TIME SUBSTITUTE FOR PAPER IN CIVIL 147)

DO NOT TO REPRODUCE THIS INFORMATION WITHOUT THE AUTHORITY OF THE FBI

THE UNIVERSITY OF CHICAGO

2 MUST HAVE BEEN THAT PLACE OFFERING ME/GOI GAV US THERE IS

XP

"Five Given To Be Forgiven: 3 - Fellowship"

Scripture: Leviticus 7:11-20

The third offering which was given to the Israelites for them to be forgiven, was the Peace Offering. This was not so much an offering given to receive the forgiveness of sins, as it was to share "Fellowship." This was a "Fellowship" with God, with the priests, and with each other. Involved in the offering of The Peace Offering were three types of offerings.

First there was the ~~offering~~ giving of this offering as an act of Thanksgiving. The instructions for this offering begin with verse 12. There are other instructions to be found for this offering in the 3rd chapter as well. This offering for Thanksgiving could be from the herd, ^{an ox} ~~meaning~~, or from the flock, a goat or lamb. Either way it was to be an unblemished animal, but it could be either male or female. This part of the offering if it was given by anyone was a blood offering, signifying that the death of a substitute ^{a portion of} took place, and it was burned on the altar with fire. The person making the offering was to bring with it both leavened and unleavened cakes, and we read this in verses 12 and 13. The unleavened cakes signified the identity with the person and that relationship with God. God is clean and pure and so the unleavened cakes were offered to Him. The leavened cakes, or cakes made with yeast were brought, but were not offered on the altar. They were eaten by the person bringing the offering and his family and friends. The leavened cakes signified the acknowledgement of God, but that the person still had evil in him as compared to the unleavened cakes, which signified the sinlessness of God.

~~***~~ In this then we can see the meaning of Jesus Christ. He came into the sinful world, a man without sin. He offered Himself for mankind on the altar of the cross as the unleavened, un sinful one, ~~he~~ But to do so, we are told by Scripture that He that was without sin, became sin on our behalf. He assumed ~~sin~~ or took sin upon Himself and made the offering of Himself. His dying was like the fire on the altar, purging out that sin. The Greek word for this is KATHARSIS, from which we get our english word, "Cathartic."

In the 14th verse we read of a portion of this being a "Heave Offering" and this

was the right shoulder of the animal which was to be reserved for food for the priests from this offering. The priest would take it and move it up and down, much like a heaving motion would consist of. This signified that it belonged to God first of all and that He intended His priests to have it for food.

We read in the 15th verse that the meat from this offering was to be eaten that day and none of it was to be left over or kept. A part of the significance of this is that only a token portion of it was offered on the altar, a part of the remainder was kept by the priests, and the remainder of it was given back to the person who offered it. Unless the family making the offering was rather large, this meant that there was more meat than they could eat. So what happened was that families shared their meal from this with other families. People who were poor and could not give an animal to be sacrificed would not have been able to share in this Thanksgiving. They couldn't bring a bird for an offering because the turtledoves or pigeons didn't have enough meat on them for a meal and an offering. So people shared their sacrifices together and it became a time of "Fellowship." This should show anyone who is "Anti-fellowship in the church that way back in ancient times God thought that this type of Fellowship, or eating together was a part of keeping "Peace." It brought people together and together they laughed and ate and enjoyed one another's company. This is what God wants for His people here on earth, because this is a foreshadowing of what will also take place in eternity. There we are told we will share Fellowship with God and our Saviour Jesus Christ in perfect Peace.

In the 16th verse we see that there are two more types of Peace Offerings which may be brought. They are lumped together in the beginning of the verse, but actually, they are separate and two different things.

The first is a Vow Offering. This was given in fulfillment or the expected fulfillment of a vow or pledge. These offerings were given when making a Vow to (something ~~and then making a vow for something~~ and the offering signified the sincerity of the individual to follow it through. Or an offering was made to thank God for something He had given to a Vow made at an earlier time.

The last offering which could be given as a Peace Offering was the voluntary, or freewill offering. This was an offering which was brought for just no reason at all. It would be brought by someone who had an overwhelming desire to make an offering to the Lord. The only regulation with these two offerings was that not all of the offering had to be eaten the same day. It could be held over for the next day, but it was absolutely forbidden to hold over the meat from the offering for a third day.

The Peace Offering contrasts with other offerings in that it was strictly an offering of Fellowship, or Communion with God, with the priests, and with their fellowmen. It was not strictly for forgiveness. But involved in it was some of the ritual which was necessary in other offerings for forgiveness. But it was really an offering of being able to meet with God in a way not possible in the other offerings.

God gave this offering to His people the Israelites in the forms of Thanksgiving, Vow offerings, and Freewill offerings. But He was giving the world a foreshadow of what would ultimately take place in Jesus' life.

The Apostle Paul speaking of this, wrote to the Church in Ephesus to explain what God had done for mankind. In the 2nd chapter we read, (read verses 13 through 18). Here is the Peace Offering shown completely by God in the human form of Himself Jesus Christ. But what does all of this have to do with us? We need to ask, "Is there such a thing as a Peace Offering in our hearts and lives? Do we give to God out of Thanksgiving? Do we Thank Him for things we have asked for and received? Do we give to Him of our own Freewill? Or must we be reminded that what we have all comes from God and His graciousness to us? (Illustration of Sargeant saved, Captain died for him and being unworthy)

How sad that God sent His Son into the world to suffer and die for people who do not show the proper gratitude and Thanks to Him for this. All of us get out the will of God and forget to share in that Fellowship we should have daily with Him. We need to look at all that He has done for each of us personally and then begin to share that Peace which is ours through Jesus Christ.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday in Lent March 29, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Beth Hartley, Renea Brown - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Vom Himmel Hock, da Komm ich her" Pachelbel
*Processional Hymn No. 322 "When morning gilds the skies"
*Ascription
*Exhortation
*Confession (In Unison) "Have mercy upon us, O God,
according to thy loving-kindness; according to the
multitude of thy tender mercies blot out our
transgressions, and our sin is ever before us. Purge
us and we shall be clean; wash us and we shall be
whiter than snow. Create in us clean hearts, O God, and
renew a right spirit within us. Cast us not away from
thy presence, and take not thy Holy Spirit from us. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Praise ye the Lord!
*People: The Lord's name be praised.
*Doxology No. 382
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 432 "Softly and tenderly"
Call to Prayer
Pastor: The Lord Be with You
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory Offertory Response No. 515
Anthem: "Christ, When A Child, A Garden Made" Tchaikovsky
sung by Women's Chorus

Scripture Leviticus 4:1-12
Sermon: "Five Given to Be Forgiven"
4. Separation
Prayer
*Closing Hymn No. 260 "And can it be that I should gain"
*Benediction
Choral Benediction
Postlude "Introduction and Fugue in C" Hayes
+ + + + + *Congregation Standing : + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Harold Sandbach in loving memory of her "Husband"
Harold Sandbach.
Serving as Ushers today are: Alvin Tait, Mike Nazaruk
Gottlob Kradel, Don Wogan and James McClymonds.
Mr. & Mrs. Martin Henry will greet Congregation today.
After Service today - Meeting of Music Committee
Nursery will be provided today by Mrs. Gloria Walker
and Sharon Pfabe.
Hospitalized: Harvey Campbell - BCMH; Paul Ritter -
Passavant. Doris Zavacky - BCMH
Next week April 5 is open for Flowers - if you would
like to have this week - let Bea know in the office.
The two new Acolyte robes and 4 additional Choir Robes
were purchased by the Guy Armstrong Family in his
memory. We are very appreciative of this Gift and
Memorial.
Tonight - 6:30 - Bible Study
Monday - 6-9 - Aerobics
Tuesday - 6-8 - Aerobics; 8 - Volleyball
Wed. - 7:30 Council Meeting
Thurs. - The Newsletter will be published - Please have
all material in by Wednesday.
If you want any Easter Lily - Please sign up in the Office.
April 5 - 7:00 P.M. The movie, "Reflections of His Love,"
which is a continuation of the life of Joni Eareckson
since her other movie, "Joni". Joni is a quadriplegic
and gladly tells what God is doing in her life. Bring
your friends and neighbors for a memorable evening.
Apr. 12, 7:00 P.M. Palm Sunday, a black light Channel-
graph of the Easter Story will be given. This is for
the family and your friends and neighbors
Mrs. Edie Waltenbaugh of the Xpian Bk Store will pre-
sent this. Refreshments following presentation.

"Five Given To Be Forgiven: 4 - Separation"
WScrip: Lev 4:1-12; Text: Lev 4:1-3

(Illus smal boy rag doll & evidenc he buried)
He l wat did, thot cud hude & no? kno, but fnd out,
B SUR UR SINS WILL FIND U OUT
4th offr from G=Sin Offr, but this ep & distinc burnt
offr which also 4 sin=diff=burnt 4 known; sin 4 unkno
conmen 4 unkno sin, but awar that do sin etc.
Scrip pt out 4 individ & pr, but res chap=all peop,
nation=& gud pt; read OT pray 4 entir natin & G hear
This wat relig ldrs say las few yrs our natin, & lk
lik Bgin 2 tak plac

U & I ignor wat ldrs do, but need ask G 4giv 4 natin
Provis made 4 Rulr, ldr, & then 4 comon peop & so chap=
Indivd, pr, rulr/ldr, com peop & provis mad 4 ever1
chap 5=tel of sum sins 4 which Sin Offr made
lattr part chap 6 furthr instructs bout sin Offr &
this sho Sin Offr vtl import 2 God

Much lik Burnt Offr but no burn altr Tabnacl
Blud sprinkl B4 veil, put horns altr=E,W,N,S.,
pour base Altr & then annel takn outsid Camp & bur
Heb 13:10-13=(READ) At altr no offr Sin Bcu 4 Holy
thing & sin contaminate & corrupt everthin
lik lvn/yeast it spred until all dough had in it
So offr made outsid camp & this how Jm Xp execut
lonly hil Calvry outside Jeru=Holy City=outsid camp

This offr had 2do hid sin, sin ignor, sin comit unwit
But 2 thik we rt B4 G excep 4 sum sins unkno & this
cud bring us in2 dangerous situatin

(Illus Michelangelo & Raphael)
2 men gift by G & abl do grt thing 4 Him, they evn wor
wok edific 4 Him, but blind 2 fast atituds 2ward ea
w Sin; both wrong & neithr admit it

This entir purp Sin Offr & that 2 amk persn awar
ther sins known wen commit, but ther also sins which
eithr blind 2, or we Bcum blind 2

Thus need self-examinatin
May think livs no influ others, but sumtims, sumtims,
simpl ordinary thing no hurt or caus probs
(Illus newsmen & Boxr Rebellion)

Peop is awar this dangr & Sin Offr 4 this
We hav knowledg G provid thr 4givnes Sin thru Js Xp

Yet out ignoranc we do sin & it caus by refus 2
contin self-exam livs; R we read G's Word & seek
directins thru it? R we seek Him prayr? R we lk livs
nu y, or convinc selvs hav sin, canno chang?
(Ed Will & Poem A Fool's Prayer)=let that B our sin
Offr 2day, everday & tehn can C change G want 2 tak
plac in all us; L B merciful 2 Me A Fool

Community Bible Church - Singapore, 17, March 17, 1984

include

treating, for, knowaspects, same, a, part

prayer

1. The Word of God

2. The Holy Spirit

3. The Church

4. The Sacraments

5. The Christian Life

6. The Christian Ministry

7. The Christian Mission

8. The Christian Hope

9. The Christian Love

10. The Christian Faith

11. The Christian Prayer

12. The Christian Fasting

13. The Christian Almsgiving

14. The Christian Pilgrimage

15. The Christian Martyrdom

16. The Christian Resurrection

17. The Christian Ascension

18. The Christian Second Coming

19. The Christian Eternal Life

20. The Christian Kingdom of God

21. The Christian Church

22. The Christian Ministry

23. The Christian Mission

24. The Christian Hope

25. The Christian Love

26. The Christian Faith

27. The Christian Prayer

28. The Christian Fasting

29. The Christian Almsgiving

30. The Christian Pilgrimage

31. The Christian Martyrdom

32. The Christian Resurrection

33. The Christian Ascension

34. The Christian Second Coming

35. The Christian Eternal Life

36. The Christian Kingdom of God

37. The Christian Church

38. The Christian Ministry

39. The Christian Mission

40. The Christian Hope

41. The Christian Love

42. The Christian Faith

43. The Christian Prayer

44. The Christian Fasting

45. The Christian Almsgiving

46. The Christian Pilgrimage

47. The Christian Martyrdom

48. The Christian Resurrection

49. The Christian Ascension

50. The Christian Second Coming

51. The Christian Eternal Life

52. The Christian Kingdom of God

53. The Christian Church

54. The Christian Ministry

55. The Christian Mission

56. The Christian Hope

57. The Christian Love

58. The Christian Faith

59. The Christian Prayer

60. The Christian Fasting

61. The Christian Almsgiving

62. The Christian Pilgrimage

63. The Christian Martyrdom

64. The Christian Resurrection

65. The Christian Ascension

66. The Christian Second Coming

67. The Christian Eternal Life

68. The Christian Kingdom of God

69. The Christian Church

70. The Christian Ministry

AS TH/VENT OFFR, AS TH/FELICITSHIL: OFFR, AS TH/SIN OFFR

"Five Given To Be Forgiven: 4 -Separation"

Scripture: Leviticus 4:1-12

Text: Leviticus 4:1-3

(Illustration of small boy, sister's doll & evidence he buried)

This boy knew what he did, but he thought he could hide it and no one would be the wiser. But as is always the case as ~~xxxx~~ Moses wrote in Numbers, "Be sure your sin will find you out." The fourth offering which God gave to His people was the "Sin Offering." But this "Sin Offering" was separate and distinct from the Burnt Offering, which was also for sin. The Burnt Offering was for known sins, whereas the "Sin Offering" was for unknown sins. Or sins which were committed as our Scripture says, out of "Ignorance." It was an atonement for sin, not knowing what all of those sins were, but being aware that sin was committed daily by the individual.

Our Scripture points out the use of the Sin Offering for individuals and for the priests. But the entire chapter is devoted to instructions for different people. For instance, if we read further we see that it speaks of a Sin Offering to be made for the sins of ~~the~~ all of the people of Israel. This would be an Offering made because of national sins. Things they had committed as a nation. We can read in portions of the Old Testament how the people of Israel came to the realization that they were sinful as a nation and they asked for God's forgiveness and God heard their prayer and answered them. This is what the majority of religious leaders of our nation have been asking the people of this nation to do for the past few years. Mostly it has fallen on deaf ears, but it looks as though there is a semblance of cleaning up our act in many areas in our nation at the present time. And this is good. You and I need to realize that we may be ignorant of many things committed by our leaders, but we need to be asking for God's forgiveness for those sins.

Then we see further on in this chapter that there is a provision for a Sin Offering for a Ruler, or Leader. Finally there is the provision for a Sin Offering for the common people. The chapter starts out speaking of an individual, moves on to a priest, then to the whole congregation, then a leader or

ruler, and then back to a common person. In all of this we can see that there are provisions for everyone, no matter who or what they may be. The fifth chapter tells of a few of the sins for which the sin offering may be made. And in the latter part of the 6th chapter there are further instructions about the Sin Offering. Thus it becomes apparent that the Sin Offering is of vital importance to God.

This offering was much like the burnt offering except it was not burned on the altar in the Tabernacle. The blood was sprinkled before the Veil of the Sanctuary, put on the horns of the altar, (the four corners, much like East West, North South), and it was poured at the base of the altar for the burnt offering. Then the entire animal was taken outside of the camp and burned there. This is what God wanted at this point for His people and this is what He provided at a later time in the person of Jesus Christ. The author of Hebrews points this out as we see in the 13th chapter in verses 10 through 13. (Read these).

He is saying that at the altar in the Tabernacle they could not make this offering because that altar was for holy things and sin contaminated everything and everyone. It was like a lump of yeast, or leaven, in dough. It spread until all of the dough had yeast or leaven in it. So the offering had to be made outside of the camp. This is how Jesus Christ was executed. He was taken outside of Jerusalem and there on a lonely hill outside of the city; the Holy City; He was killed. He was thus, "Outside of the Camp."

~~It is also pointed out in the Bible that~~

This Sin Offering had to do with hidden sin, sin of ignorance, or sin committed unwittingly. But to think that we simply look upon our lives as being right before God, except for some sins which we commit unknowingly, we may bring us into a very dangerous situation.

(Illustration of Michelangelo and Raphael)

There were two men, gifted by God to do great things for Him. They were even working on an edifice to be used for the worship of Him. But they were blinded to the fact that they were sinning in their attitudes toward each other, to the point that probably neither one of them thought they were wrong.

This was the entire purpose of the Sin Offering and that was, to make the people aware that there are sins which are known when committed, but there are also sins which we are either blind to, or that we become blind to. Thus the need for self-examination.

We may think that our lives are not much in the way of an influence upon too many people,. But we need to realize that sometimes, sometimes, a simple ordinary thing , with no apparent harmful effects can cause some real problems.

(Illustration of newsmen and Boxer rebellion)

The people of Israel were to be aware of the danger of sin corrupting all areas of their lives. We have the knowledge that God provided and provides the forgiveness of all sin through Jesus Christ. Yet, out of ignorance we do sin and it is caused because we refuse to continue to use self-examination of our lives.

Are we reading God's Word and seeking His direction through it so we can keep from sin? Are we seeking Him in prayer? Are we really looking at our lives in new ways, or are we convinced that we cannot overcome some sins in our lives?

Edward Sill wrote a little poem entitled, ~~the~~ "A Fool's Prayer." In it he tells of a king and a fool. This is how it goes, (Read this poem).

Let that be our Sin Offering today and everyday and then we can see the changes God wants to take place in all of us. "Lord, be merciful to ME, a fool."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday in Lent April 5, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist
Mr. Roland Thompson, Saxophone
Mrs. Ginger Harbison, Mr. Lloyd Link, Youth Chr. Dir.
Chris Andrews and Diane Zavacky - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Ballade" Coeur de Lion

*Processional Hymn No. 240 "Fairest Lord Jesus"

*Ascription

*Exhortation

*Confession (In Unison) "Almighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."

*Kyrie

*Assurance of Pardon

*Praise *Pastor: Praise ye the Lord!

*People: The Lord's name be praised

*Doxology No. 392

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Children's Moment (All Children please come forward)

Cherub Chorus "Springtime Song" Cyndie Sybert

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory

Offertory Response No. 515

Anthem: "He Arose" Youth Choir

Scripture: Leviticus 5:14-19

Sermon: "Five Given To Be Forgiven"

5. End Result

Prayer and Lord's Prayer

*Closing Hymn No. 248 "Hosanna, Loud Hosanna"

*Benediction Choral Benediction "Alleluia"

*Postlude Psalm XVIII Marcella

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mrs. Margaret McClymonds in memory of "Loved Ones"

Serving as Ushers today are *Charles Penar, Dan Bosko,

Robert Knauer and Dave McMillin

Nursery will be provided today by Mrs. Sharon Schmittlein.

Mr. & Mrs. Charles Penar will be at the door today.

The attendance last Sunday was 197.

Hospitalized: Mr. Paul Ritter - Passavant.

Rob Vinroe and William Pflugh will be visiting Hospital

Tonight - 7:00 - "ReFlections of His Love" Movie will

be shown this evening - invite your friends and neighbors

Mon - 7:30 - Women's Mary Prugh Circle meeting - Kitchen

Mon, Tues and Thurs. - Aerobics.

Wed and Saturday - Chancel Choir Rehearsal

Next Sunday - 7:00 - Flannel Board presentation

Elders and Deacons training classes will begin Apr. 26

during the Church School Hour. They will continue for

5 consecutive Sundays. If you would like to participate

in this training please notify office or Pastor.

Coming up - May 10 - Salad Smorgasbord - Entertainment

May 13th is the Mother Daughter Banquet. Entertainment

will be "The Morley Family Singers. They are a family o

ll that sing hymns and patriotic songs. (See bulletin B.

Good Friday Breakfasts - Men's - YMCA - 6:00 - Gordon

Powell, Speaker - Ken Weitzel and Charles Penar Tickets.

Women's - YMCA - 7:30 - Rev. Cloyd Osborne, Speaker -

Music "Trinity Trio - Reservations required - call YWCA

Youth - Meridian U.P. Church - 10:00 - Speaker- Lowrie

McCown - Fellowship for Christian Athletes. - special

guitar Music - Connie Burtner. Primary for High School

Students.

"Five Given To Be Forgiven: 5 - End Result"
Scrip: Lev. 5:14-19

(Jok man & brk stones, lik 100; can brk no get rid of)
Thi. essenc sumup all 5 ofrs G giv 2 let Isites B 4giv
I last offr & Gilt, Trspas offr & tie all 2gethr
pt out End Result of all sin
This offr sperat & distinct from othr 4, & it no undr
play othrs, but pt up need 4 all them
2 portin Scrip & red 1-Sins aginst G
Chap 6-sins aginst man but impost thing=doctrin sin
Mrk Twain sed=Not aple on tree caus probs=pr on groun
G creat perf envirn but no perf humn b's=not rpbots
givn opportunity mak ultimat choic & choz wrong
this cal sin & separat from G & insted 1nes set apart
This brot curs=deth; but in mid this G had plan bring
man bak 2 Himself 2 overcum apparatin exist
Ancint Isite cum B4 G with sacrif animl
This sacrif unabl provid complet 4givnes of sin Beuz
Beum ritul, routin which entr in2 periodic
wat was ment 2B means made awar sin Beum duty, oblig
But G provid stil furthr thru Js Xp & thru Him man
set free & complet 4givnes sins & Apostl P write
2 Ch Cor bout this=1 Cor 15:24-22 (READ)
Thoz cum 2 Xp receiv 4givnes & made aliv=etern lif G
2nd part ~~sin-offr~~ gilt offr is sin agin man & do
this whthr want 2 or not
(Illus Lucy snomen=desir 2 creat/destroy)
All hav this natur & cannot escap it, but can striv
overcum by realiz sin inbred & shud try mastr it
(Illus Anton Lang & weight of cross)
Mr Beum awar weight sin upon us, inbred us, evn tho
he 3 sin=Heb 12:1, (READ)
Sin mus Beum burdn 2us & we not only B awar live,
but abl wrestl aginst & conform 2 imag Js Xp who
was made sin 4us as P wrote 2 Cor 5:21 (READ)
Tru purpos Gilt Offr 2mak persn kno Gilt 4 sin within
But taks mor than awarnes sin & inbred in us
Mus alway B conscious consequenc all sin & sin lv
blot & stain all touch
Altho may nevr B free sin this lif, mus do all within
powr 2 wage continul warfar agin it
(Illus Moses, portrait & how paintr miss kno wat Beum)
This wat peopl need 2C & kno bout us & that is=thru
Js Xp we R 4givn, but we fite 2 Beum lik Him
All 5 Offrs Giv 2B 4givn & each sho Js Xp ? we folo
Him 2B lik Him

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include
reprints/copy / announcements / paper requests

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SCHEP: 100 5:14 10; 0000; 940000 00 40000:5 - ENDREQUIL 70

(KXX JOKS BUT MAN BPK 200000, I CAN BPK 10 000, BUT NO GET BID OF)
THIS IN 1970 WHEN 5 OFFER GIVEN BY G PLIT ISITES B 4GIVEN
TH/LAST OF 5GIVEN 2B 4GIVEN WAS TH/GILT OFFER, OF, TRUSSA (P.R.
T 3 LAS ONE TWO ALL THEM 200000-IT FID OUT END RESULT OF ALL SHI
ALL THE OFFER AND/ELATING ET/ALL OFFER

100 INTERNAL SIGNIFICANCE COMPANY, LIMITED-PT IN NEED 4TH
 ORDER SCRIPT PT OUT AWARENESS ASK G 4, 4GTVNES SING COMMIT AGIN WIN
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1ST- "ON SIN" & 4TH "SIN" ARE 3: 2ND "SIN" ASIN DAN
 3RD "SIN" ALL 3RD, THIS ONE IS "C" ENTIR DOCTRIN OF SIN
 (MARK AGAIN SED=WASN'T APL ON THE WH/CHUS 1ST OF SIN, IT PAIR
 TL/CRO-ND)

THIS WILL BE MAJOR CRIME FIGHT OPERATIONS/INTELLIGENCE
IN MONTHS. MAJOR CRIME FIGHT OPERATIONS, BUT THE CRIME FIGHT OPERATIONS
MAJOR CRIME FIGHT OPERATIONS. SO SINCE THE CRIME FIGHT OPERATIONS
OF ONE ON ONE FIGHT, NOT THE CRIME FIGHT OPERATIONS
THIS BRING ON CRIME FIGHT OPERATIONS

PART ANTERIOR OF FLANK AND PECUM B4 G W/SAC OF ANIMAL

THEY WERE NOT ABLE TO IDENTIFY ANY OTHER INDIVIDUALS WHOSE NAMES
WENT INTO THE BOTTLES OF THE TWO BOTTLES OF THE TWO BOTTLES.

1. **DEFINITION OF THE TERM "OBLIGATION"**

1 COR 15:21-22 NIGHTLY. 001. PAGES ----

(read 7 expl above) RE: LHM-CENT MEMO DATED 4/20/68 & CITE 100-442000
2ND. THE BILL OPERATED IN THE AREA OF THE LHM-CENT DID NOT
(100-442000) OF LUCY & CHARLY BROWN, BROWN & LUCY HAS BEEN
CONFIDENTIAL & DESTROYED

IT CAN ONLY BE DONE BY THE FBI. IT CAN ONLY BE DONE BY THE FBI.

(ILIAS ANTON LANG & WEIGHT OF THE CROSS)

THE NEW BREWERY 4440 OF THE SIN THAT IS INTERL IN US 9 STATE SIN
FEB 12-13 SIN WAS BORN A BURN 200 27 BURN OF IT IS ONLY PART OF
IT-1 NEW BREWERY SIN IT A CONFORM 2 BURN/ING OF JS SEC 13 BURN
SIN FOR 18

TH/BBB JUMP OF GILT OFFER WAS 2MMK BELOW XNO/FEEL A GILT 45IN W/IN
SIN LIVE STRAIN, 2 BLOTS ON ALL IT TUNNELS

(ILUS PORTRAIT OF MOSES & WAT HE BC4M)

TH/CHL OFF-ALL OF THIS BUS

AND BECAUSE THIS, WE SHUD B CHANGD, CONFORMKD 2 HIS IMAGE

"Five Given To Be Forgiven: 5 - End Result"

Scripture: Leviticus 5:14-19

Joke about man breaking stones, like 10 Commandments, can break but not get rid of them).

This in essence sums up all of the Five Offerings which were given by God to let the Israelites Be Forgiven. And in actuality the last offering, "The Guilt Offering," or, "The Trespass Offering," was the Offering which tied all of them together. It pointed out the "End Result," of all sin.

This was an offering that was separate and distinct from all of the other four, but its internal significance did nothing to downplay the others, but instead, pointed up the need for all of them. The particular portion of Scripture which we read is but one part of this Guilt Offering. This Scripture points out the awareness of asking forgiveness for sins committed against God. But if we were to read the first portion of the 6th chapter as well, we would see there that it speaks of asking forgiveness for sins committed against man. So this Offering then served a twofold purpose. First, it pointed up the fact that man should be aware that he sins against God, and second, he sins against his fellow man. But the really significant thing about this offering was that it points out the entire doctrine of sin.

Mark Twain once remarked, "It wasn't the apple on the tree which has caused the problem of sin. Instead, it was the pair on the ground." This is where it all began. God had created a perfect environment, a perfect creation. But with that perfect creation He created human beings which were not perfect. In other words, they were not robots, but were capable of choosing between what God wanted and what He didn't want. Given the opportunity to make this ultimate choice, they chose ~~in~~ that which God didn't want them to choose. Because of this choice which we call sin, man became separated from God. Instead of having that relationship of oneness with God, man was now set apart from Him. This brought a curse on man from God, and that curse we know as death. But even in the midst of this God had a plan to bring man back to Himself, to overcome that separation which existed. To the ancient Israelite a part of that plan was to come before God with a sacrifice of an animal. But this sacrifice

was unable to provide ~~completely~~ completely for the forgiveness of sin, because it became nothing more than a ritual, or a routine which was entered into periodically and at specified times. What was meant to be a means to be made aware of sin, became nothing more than a necessary thing to do out of duty or obligation. But God provided still further for this in the person of Jesus Christ and it is only through Him that man has the complete forgiveness of sins. The Apostle Paul writing about this to the Church in Corinth wrote in the 15th chapter of his 1st letter, verses 21 and 22, (read these).

Those who come to Christ receive that forgiveness and are "made alive," in other words, are given the gift of eternal life with God and the curse of death is overcome.

But the second part of this Guilt Offering is that we sin against our fellow-man, whether we want to or not.

(Illustration of Lucy and snowmen, desire to create and to destroy)

We all have this nature and we cannot escape it. But we can strive to overcome it by realizing that sin is inbred in each of us and we must strive to master it.

(Illustration of Anton Lang and cross in passion play and weight of it)

We need to become aware of the weight of the sin that is inbred in us even though we hate all sin. The author of Hebrews reminds us in the 12th ~~verse~~ chapter, the 1st verse, (read this). Sin must become a burden to us and we are to not only be aware of its presence in all of our lives, but we are to wrestle against it and with it to conform to the image of Jesus Christ who was ~~made sin for us~~ made sin for us as Paul wrote to the church in Corinth in 2 Corinthians 5:21, (read this).

The true purpose of the Guilt Offering was to make the person ~~know~~ know a "Guilt" for the sin within. But it takes more than just an awareness of sin and it being inbred in us. We must always be conscious of the consequences of all sin. Sin leaves stains and blots on all it touches. Although we may never be free of sin in this life, we must do all within our power to wage continual warfare on it.

(Illustration of portrait of Moses and what it depicted, but how the painter missed knowing what he became).

This is what people need to see and know about us. And that is, through Jesus Christ we are forgiven but we bear the guilt of our sins which we commit daily. But along with that guilt we are made aware that we continue to fight sin in ourselves and in the world.

In this manner we can look at the five offerings which God gave to the Israelites and how He gave them in and through Jesus Christ. But most importantly, How we can have that right relationship with God through Jesus Christ and life can take on a joy which overcomes all the guilt trip which is laid on us by being aware that we are sinners forgiven. Do you know that? If you don't, then today, take God's offer of life through Jesus Christ, and rejoice that you belong to God because He loved you enough to make this provision for you.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Palm Sunday April 12, 1981

The Rev. Ralph C. Link, Pastor
Mr. Paul Harbison, Liturgist
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Chris Andrews, Dianne Zavacky - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Prelude on Welsh Tune "Hyfrydol" - Frichard

*Processional Hymn No. 249 "All glory, laud, and honor"

*Ascription - Choral Amen

*Exhortation

*Confession (In Unison) "O Lord, whose way is perfect,
help us, we pray thee, always to trust in thy goodness;
that, walking with thee and following thee in all
simplicity, we may possess quiet and contented minds,
and may cast all our care upon thee, for thou carest
for us; for the sake of Jesus Christ our Lord. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Praise ye the Lord!

*People: The Lord's name be praised

*Doxology No. 382

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit

Pastor: Let us Pray

Prayer Response

Offering

Offertory Offertory Response No. 515

The Rite of Confirmation: The Charge: The Vows:

*The Apostles Creed - Congregation and Confirmands

The Confirmation Prayer: The Confirmation

The Reception of Adult Members

Anthem: "Forth He Came At Easter"

Williams

Scripture: 1 Kings 10:1-13

Sermon: "OF KINGS AND THINGS"

Prayer

*Hymn of Dedication 248 "Hosanna, Loud Hosanna"

*Benediction Choral Benediction

*Postlude "Praise, My Soul, The King of Heaven" Goss

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. George Pflugh in loving memory of their
"Daughter" Pamela Jean Pflugh.

The Palm Crosses were given by The Alvin Tait Family
in loving memory of Mr. & Mrs. John J. Sweeney.

The Ushers will pass them out at the end of the Service.

Serving as Ushers today are: *Marie Henry, Jean Pflugh,

Diane Hollefreund and Dutch Bowser.

Deacon and Mrs. Bruce McBride will be at the door today.

> The last chance to order Easter Lillies is today - sign

up on the special sheet in the Narthex or in the office.

Nursery will be provided today by Patty Wogan, Mary

Dellen and Michelle Henry.

> Hospitalized: - Harvey Campbell, Elsie Kornrumpf, Ed

Winifred McGrody.

Bill Ohl and Don Wogan will visit the Hospital this week.

> Tonight- 7:00 - Flannel-graph presentation - The Easter

Story. Refreshments will follow. *Cookin' Bawl*

> Men's Good Friday Breakfast 6:00 - Ken Weitzel and Chuck

Penar have tickets, Women's - YWCA - 7:30 - tickets

must purchased in advance at YWCA: Youth - Meridian

U.P. Church - 10:00. Primarily for High School Students.

Coming up - Saia Smorgasbord and entertainment - see

Peg Nazaruk, Shirley Link, Marie Henry, Pam Tait,

Virginia Mangel, Mary Lou Davis, Evie Dellen and Bea T

Tait for tickets. - May 10 at 12:30 P.M.

> April 26 - Elders and Deacons Training Class (5 Weeks)

May 13 - Mother and Daughter Banquet. (See Bulletin B.)

> We welcome the following persons into our Fellowship:

By Confirmation: Beth Feder, Tim Fry, Tina Groves,

Joseph Hartley, David Knauer, Robert Stalker

Profession of Faith: James and Bonnie Gannon

> Thurs. - 7:30 Holy Comm and Reception for Old and New Members

Fri. - 7:30 - Holy Communion.

"Of Kings And Things"

Scrip: 1 Kings 10:1-13; Text: 1 Kings 10E9

Monarchy est Is start 1st King Saul;suc Dav,Sol
w/ v Goldn Ag Bgun;bild natin in2 powrfl polit/milt
Dav warrior=Sol bldr:bilt Tmpl & othrs surround it
Es 1 bilt mor butifl others & nus spred,& peop cum C
Ling thos intrig=Q.Sheba;so cum load camls,spic,jewl
Want test Sol wisdm=read Sol anser quest=vs 3
Vs 4=prelud 2 wat follo & we can underst completly
Read vs 5=Rod 2 watr gardn Etam,no donky=hors elegant
Pharo charot,reclin;folo gards,archrs dres purpl;
folo bodygard tal yng men,handsom blk hair gol spec
Exotic foods all lands distant;servs many;m/womn sing
harps sandlwd,gol covr;slavs elegant dres
went up Tmpl gards gold shields & so read vs 5B
She overcum & exclaim=vss 6,7
Read vs 8=compar Beatud & HAPPY=Happy R poor spirit
" " 9=~~Happy~~ Bles=spwak wel of
Compar this 2 NT & Palm Sun=Mt. 21:9
He ride donky,dres ruf cloths peasant & receiv King
Sol all wealth,eleganc nevr receiv lik this
Nevr hail=1 Com nam of L;Nevr hear peop=Hosanna S Dav
& he was that
Hos=Sav now;cal Js Sav & ment polit & spiritul
Gr wrd=EULOGEO=Eng wrd=EULOGY=spk wel of & wat is
can compar wat Q Sheba say Sol,& wat peop say Js
both spk wel G=Sol Bcuz He plac on thron Is
Js Bcuz He rep G
Pg histry spk glamor conquer k's splendr,glory
Museums fil carages carv,encrust G,stones
evn welthy K Is shun donky,Yet G Himself ride 1
How wud U hav receiv Him? Wud we C as tru King?
C wud we B amus by this fool cum this way?
(Illus welthy womn,Tom Carlyle & wat bout Js)
& this sam treatmen receiv hands sum thes peop
Sum shout=Hos,bles He cum nam L=few day=Cr,Cr,Away
Always easier stan crowd shout wat they shout;easier
hide Bhin sum1 els rather stan 4th 2 feet wher all C
Yet this wat we ask 2do:U & I ask 2B individlists
2 stan 4th 4 L & aclaim Him as B 1 sent nam Lord
We need C Xp cum livs form thoz no dres lik we R
Easier snub & turn baks than reach help hand
Shud C Xp in les elegant thing lif=lik siknes,diseas,
hurt paren/teenagrs,wido,orphan
Wherevr need ther chanc sho L & wat think Him
P Sundy shud chang us,all us
Did ; chang peop throng roun Js? Canno say 4 cert
But mus feel Bliev ther thoz nevr same agin
May we nevr B same agin,Bcuz we seen & kno 4 wat He is
livs resoun,echo aclam peop made=Hos 2 S Dav Bles
cum name L=May thoz aroun C & kno bv wat we sav..

"Of Kings And Things"

Scripture: 1 Kings 10:1-13

Text: 1 Kings 10:9

A monarchy had been established in Israel starting with the first King Saul. He was succeeded on the throne by King David and with him what became known as the "Golden Age," began. He was responsible for building the nation into the powerful political and military force which it became. David was a warrior. He built the kingdom. He was succeeded by his son Solomon and he in contrast was a builder. He built the Temple and all of the other buildings surrounding it. ~~With~~ Each thing he built became more beautiful than the one built prior to it. Because of his building program and the beauty of it word began to spread and people were attracted to visit Jerusalem and see these things firsthand. Among those intrigued by the success and fame being told of Solomon, was a queen of the south. She is identified as the Queen of Sheba.

So it was that she arrived in Jerusalem with a large company of camels laden with gifts of rare spices and gold, and precious stones. But she had also heard of Solomon's wisdom and she also wanted to test that. So it is that we read she questioned Solomon and he was able to answer all of her questions and satisfy her curiosity about the things which she wanted to know.

We read in the 4th verse, (read this), and this is the prelude to how it impressed her. Then we read of these things in the next verse and what is being told here cannot be imagined unless we have some idea of the splendor of Solomon's Court.

When he rode to his water garden at Etam he didn't ride on a mule as those before him did. Instead he rode in what was called, "Pharaoh's chariot," which was drawn by horses which were elegantly decorated. The chariot was one in which the king reclined instead of being seated. His chariot was followed by a group of archers who rode on war horses, and these were followed by a body-long guard of very tall, handsome young men with black hair which had been speckled with gold dust.

The Queen saw the elegance of exotic foods from the far off lands. She saw the

many servants he had to wait upon him. They were entertained at meals by his men and women singers accompanied on harps of red sandal wood covered with gold. Even his slaves were elegantly dressed. When he went up to the Temple he was preceded by a guard of men carrying specially made gold shields. But we cannot do justice to the splendor which Solomon had surrounded himself with. It was too much for the Queen and so we read, "There ~~was~~ was no more spirit in her," vs 5b. She was completely overwhelmed to the point of exclaiming, (read verses 6 and 7).

If we were to read the 8th verse in the New Testament it would probably read, "Blessed are thy men, blessed are thy servants," etc, (read rest of verse).

The word translated "Blessed" in the beatitudes means, "Happy." "Happy" are the poor in spirit and ~~so on.~~ But ~~perhaps~~ perhaps because the next verse contains the word, "Blessed," which means in this instance to speak well of, the word "Happy" is used. And this is exactly what is being done by the Queen of Sheba. She is "Speaking well of God." She is recognizing that God was wise in placing this man, Solomon on the throne of Israel. And so here we see ~~that~~ that he is received as a monarch above all others. He elevated the throne of Israel above all others. The nation was now not only known as the most powerful in the world, but it was also known as the wealthiest and richest.

But contrast this with the reception that Jesus received as He entered Jerusalem. We see that He came riding a lowly donkey, dressed in the rough clothes of a peasant and yet He received the reception of a regular King. Solomon with all of his wealth and elegance was never hailed as the "One who came in the name of the Lord." We never read of this, nor do we read of people shouting "Hosanna" to the son of David, and he was just that. But more importantly is to recognize that the word "Hosanna" meant "Save now." They were calling to Jesus to save them. Some of them may have been thinking only in political terms, but it is very likely that most of them were looking for that spiritual salvation which Jesus had said He could deliver to them. They were seeking Him to assert Himself. The word "blessed" as used here is the Greek word "Eulogeo," from which we

derive our english word "Eulogy," which means simply, "To speak well of," and is used of course at funerals mostly of famous people. So then we can make the comparison of what the Queen of Sheba was saying to Solomon and what the people were saying to Jesus. In both instances it was to Speak well of God. In Solomon's case to speak well of God for placing him on the throne of Israel, and in Jesus' case to speak of Him as being the representative of God.

The pages of history are filled with the glamour of conquering kings coming in all their splendor and glory. In museums all around the world are preserved the carriages carved, and gilded with gold and encrusted with precious stones. Even the most wealthy king of Israel shunned the common donkey, to ride or be carried in style befitting his office. Yet one mightier than He, God Himself came riding one of those common animals.

~~How would we have received Him? Would we have seen in Him the true King He really was? Or would we have looked at his means of entrance and been thoroughly amused by this fool?~~ How would we have received Him? Would we have seen in Him the true King He really was? Or would we have looked at his means of entrance and been thoroughly amused by this fool?

(Illustration of Thomas Carlyle and dinner guest and answer about Jesus)

And this is just the treatment He received at the hands of some of these very same people. Some of those who shouted, "Hosanna, blessed is He that cometh in the name of the Lord," are also some of those who a few days later shouted, "Crucify Him, Crucify Him, away with Him." It is always easier to stand in a crowd and shout what they shout. It is always easier to hide behind someone else rather than stand forth on our own two feet where everyone can see where we stand. Yet, this is what we are being asked to do. You ~~xxx~~ and I are being asked to be individualists. To stand forth for our Lord and to show we acclaim Him as being the one sent in the name of the Lord.

We need to see Christ coming into our lives in the form of those who are not as elegantly dressed as we are. It is easier to snub them and turn our backs on them, than it is to reach out a ~~xxxx~~ helping hand. We should see Christ coming to us in many of the less elegant things of our lives; things like sickness, suffering, disease, hurting parents, hurting teen-agers, widows and

orphans. Wherever there is a need, there is the opportunity to show our Lord
a what we think of Him.

Palm Sunday should change us; all of us. Did it change people who thronged
around Jesus? We can't say for certain. But we must feel and believe there
were those who were never the same again. May we never be the same again,
because we have seen Him, and we know Him for what He is. May our lives resound

~~each day we live in what we say and what we do, may all the world know it~~

and echo the acclamation of those people of long ago, "Hosanna to the Son of
David, blessed is He that cometh in the name of the Lord." May those around us
see it and know it in what we say and do, because it is a reality,.

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

Maundy Thursday April 16, 1981

The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Chris Andrews, Diane Zavacky - Acolytes

+ + + + +
ORDER FOR HOLY COMMUNION - 7:30 P.M.

Prelude "Introduction & Double Fugue in G" Boyce

*Hymn No. 84 "My faith looks up to Thee"

*Call to Worship

Pastor: Seek ye the Lord while He may be found;

Call ye upon Him while He is near.

People: Who shall ascend into the hill of the Lord?

And who shall stand in His holy place?

Pastor: He that hath clean hands, and a pure heart;

Who hath not lifted up his soul unto vanity

Nor sworn deceitfully.

People: Create in me a clean heart, O God!

And renew a right spirit within me.

Pastor: The sacrifices of God are a broken spirit;

A broken and a contrite heart, O God,

Thou wilt not despise. Let the wicked

forsake his way, and the unrighteous man

his thoughts; and let him return unto the

Lord, and He will have mercy upon him;

And to our God, for He will abundantly

pardon.

*The Responsive Invocation:

Pastor and People: Eternal and Almighty God, whose name is Love, we humbly seek Thy face, as in spirit and in truth, we worship Thee. We approach Thee in deep humility, in tender penitence and with contrite hearts. May we hear Thy voice, speaking to our hearts in the hallowed hush of this service of communion. May we here learn how to perfectly love Thee and worthily magnify Thy Holy Name, through Jesus Christ our Lord. Amen.

*Gloria Patri

Scripture: John 18:28-40

The Offering

Offertory

Doxology

Anthem

"Break the Bread"

Causey

Meditation

Communion Hymn No. 567 "Here, O my Lord"

*The Introduction and Invitation to the Lord's Supper

Pastor: Jesus said, If any man thirst, let him come unto me, and drink... and whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

People: Lord, give me this water.

Pastor: Jesus said, I am the bread of life; he that

cometh unto me shall never hunger, and he that

believeth on me shall never thirst.

People: Lord, evermore give us this bread.

Pastor: Jesus said, I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.. Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day.

*Prayer of Confession: Father, for the sorrows which brought no softening of heart, for the chastening which yielded no peaceable fruit of righteousness, and for the rebukes of conscience which lead to no amendment of life, have mercy upon us, we humbly entreat Thee. For the counsels of Thy Word we have known and not loved, for the gospel of Thy Son we have believed and not obeyed, and for the leading of the Spirit of Truth we have acknowledged and not followed, have mercy upon us, O God, we humbly entreat Thee. Amen.

*The Consecration and Institution of The Elements

The Administration of the Sacrament

*The Prayer of Thanksgiving

*The Hymn of Fellowship No. 258 "When I survey"

*Benediction

*Choral Response "Bless the Lord All My Soul" Frazier

*Postlude "Fanfare in C major" Purcell - arr. Biags

"Christ Crucified"

Scrip: Jn 18:28-40; Text: Jn 18:37; 1 Cor. 2:2

past wk & spac prog sumthin dun nevr dun B4
meticulus, precis 4 sucess 2B achiev; no specul, unjec
a work thru & it cum about Bcuz
worl deman metic plan & think all of lif & not wrong
But Xpianity except 2 rule; peop ask why this/that??
but wen striv plac in ordr tend 4get real purp His
lif & minstry in worl

ther thoz 4instanc wud argu Thurs not last Sup etc
Wat dif mak? No chang signif why He did any of it
1 portin Scrip we red=from lip Js; expl Blief no say
I hapn Bliev Js sed & wil preach He did
this part faith I want pass on 2U

P sed 1 Cor 2:2(read)
nothin mor import U Kno & I kno Js Xp
this thrust Xpianity & if no kno Him, about Him, wat
gud our faith?

Wat gud wud do if preach philo;psyco etc??
Ther only 1 thing U & I shud kno & that Js Xp
If U kno Him, means red about, herd about Him & U hav
bin in tough with Him & Has chang Ur lif
Is that ask 2 much shar Xpian Ch?

No tak genius kno this plain & simpl mesag salv
which G gav in & thru persn Js Xp & 2 mak complice
is 2 hindr wat G want 4 ea persn

P add=& Him Crucified & this plac Js Byon scop men
How many men U kno sacrific 4 world?

May kno 1,2 giv lif 4 1 or 2 peop, but nun⁴ all men
cept Js Xp

find record G's Word

Underst mus lk record Js Xp=37 vs Jn 18:

Js bin examin Caiaphas, on 2 Pilate & he Bgin questn
Want 2kno=King? Js anser about kingdom & he ask agn
King?

Js say=2 this end born, & 4 this cause cam in2 worl
This mean= He born int2 worl die 4 it

The cause=B Savior G prom, & mean 2B execut
He offr Body, Blud, 2B brokn, shed 4 mank

No cum Maun Thurs, hold bred, cuphand

Cum insted 2 remembr only way 2 kno Him is 2 kno

Him as B crucify, kil, execut 4 us

Then L's Tabl has purp & signif & Bcum set apart
from ordinary.

Let us kno Him 2nite, & especil kno Him as crucified

"Christ Crucified"

Scripture: John 18:28-40

Texts: John 18:37; 1 Corinthians 2:2

This past week we have been a part of history once again as the Space Program of our country has done something never done before. Everything had to be very meticulous and precise for that success to be achieved. It was not a matter of conjecture or speculation. All of these details had been worked through and it was just a matter of aligning all of them properly. The world demands this type of meticulous planning and thinking in almost all areas of life. There is nothing wrong with this except that when it comes to understanding Christianity the world seems to seek this meticulous thinking as well. We want answers for each detail. Why was Jesus born as He was? Why was He a peasant and not a wealthy person? Why was He a wandering preacher instead of holding forth in one small town or village? Each of things are legitimate questions but when we strive to have each detail of His life and ministry in apple pie order, we tend to forget the real purpose of His life and ministry in this world.

There are those for instance who would argue that the celebration of tonight as the Last Supper is incorrect. It is very probably that it was on Thursday that He was crucified, and that Wednesday was when He was arrested. But what difference does that really make? It doesn't change the significance of why He had to go through all of this and we need to see that in this light.

There is one verse in the Scripture portion we read just a short while ago which explains this very simply and directly. The words come from the lips of Jesus Himself. And I am aware that there are scholars which say that the Gospel writers put words in Jesus' mouth and we cannot be completely sure that Jesus said these things. But I happen to believe that He did say them and this is the reason God inspired the Gospel writers to write them down. And as long as I believe they were said by Jesus I will preach that He said them. This is a part of the faith that I want to pass on to you and pray that these things may be your faith as well.

But along with that one verse from the Gospel of John is another verse I would

like to share with you and that verse is found in the writings of the Apostle Paul. In 1 Corinthians chapter 2, verse 2 we read, "For I determined not to know anything among you, save Jesus Christ, and Him crucified."

He says there isn't anything of more importance than you and I knowing Jesus Christ. This is the entire thrust of our Christianity. If we don't know Him, or know about Him, what good is our faith? What heavenly good would it do if I were to preach a philosophical message to you about all of the deeper meanings or hidden meanings of Jesus' words? What good would it do if I were to give you a physco-analysis of the personality of Jesus? And there are those who have ~~done~~ done this and who do it. There is only one thing that you and I should know individually and collectively, and that one thing is Jesus Christ. If you know Jesus Christ it means you have read about Him, you have heard about Him, you have been in touch with Him and it has changed your life. Is that asking too much for us to share in what we call the Christian Church? It doesn't take a genius to know that this is a plain and simple message of salvation which God gave in and through the person of Jesus Christ and to make it complicated and non-understandable is to impede or hinder that which God wants for each person.

But Paul adds one other thing to this knowing Jesus Christ. That is to know "Him crucified." This places Jesus beyond the scope of all other men. How many other men have you ever read about who willingly sacrificed their lives for the world? You may have read of what we call a "hero" who gave his life for an individual. But no where in all of the annals of the world will you ever read of another man whose death was for all the world. This isn't philosophy, this isn't psychology, this isn't science in any shape or form. It is plainly and simply the account of the man named Jesus Christ as we find it recorded in God's Word.

To understand this we need only look at the record of Jesus Christ as found in His Words. Let us look at the 37th verse of the Gospel of John. Jesus had been examined so to speak by Caiaphas and was brought before the Roman o-

curator Pontous Pilate. Pilate begins to question Him. The one thing of interest to Pilate is whether Jesus is indeed a king. So he questions Him closely in this regard. The answer about having a kingdom leads Pilate to ask again whether He is a King and this is what we read in the 37th verse, (Read this verse). Notice what He says: "To this end was I born, and for this cause came I into the world." He meant by this that He was born into the world to die for it. He meant that for the cause of being the Saviour God had promised, He was going to be executed. He was offering His Body and Blood to be broken and to be shed for mankind. And so you see, we do not come to this service we call Maundy Thursday, or Holy Thursday Communion just to hold a piece of bread in our hand, or to drink a cup of grape juice. We come instead to remember that the one thing we know as a part of the Christian Church is that Jesus Christ died for me and you personally. We come to remember that the only way we know Him is to know Him as being crucified, killed, executed for US. Then the Lord's Table has purpose and significance and becomes set apart from the ordinary. Let us know Him tonight, and especially know Him as crucified.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Good Friday April 17, 1981

The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Brian Hollefreund and Julie Vargo, - Acolytes

+ + + + +

Prelude "Prelude and Fugue in G minor" Bach
*Hymn No. 260 "And can it be that I should gain"

*Call to Worship

Pastor: Have mercy upon us O God, according to
Thy loving kindness.

People: According to the multitude of Thy tender
mercies, blot out our transgressions.

Pastor: Wash us thoroughly from our iniquities
and cleanse us from our sins.

People: For we acknowledge our transgressions and
our sins are ever before us.

Pastor: The sacrifices of God are a broken spirit;
a broken and a contrite heart God will not despise.

*The Responsive Invocation:

Pastor and People: Almighty God, our heavenly Father,
we thank Thee that on this Communion night we can be
mindful of the sacrifice which was made for us by Jesus.
Help us to come to His Table with open hearts, and
open lives, that we may partake of that love which was
shed for each of us. But let us come in the knowledge
that as we commune we know that forgiveness again,
and again if we are truly penitent. Bind us closer to
each other, and to Thee, through Jesus Christ our Lord. Amen.

*Gloria Patri

Scripture: John 19:1-18

The Offering

Offertory

*Doxology

Anthem "They Led My Lord Away" Johnson

Meditation ~~John 19:1-18~~

Communion Hymn No. 587 "Here, O my Lord"

*The Introduction and Invitation to the Lord's Supper
Pastor: Blessed are the poor in spirit: for theirs is
the kingdom of heaven.

People: As the deer pants for the water brooks, so
my soul pants for Thee, O God.

Pastor: Blessed are they that hunger and thirst after
righteousness, for they shall be filled.

People: My soul thirsts for God, for the living God.

Pastor: O taste and see that the Lord is good;

blessed is the man who trusteth in Him.

*Prayer of Confession: Almighty God, Father of our Lord
Jesus Christ, we acknowledge our manifold sins and
wickedness, which we have committed, by thought, word,
and deed, against Thee. We do earnestly repent, and
are heartily sorry for these our misdoings; the
remembrance of them is grievous unto us. Have mercy
upon us, forgive us all that is past; and grant that
we may ever hereafter serve and please Thee in new-
ness of life, to the honor and glory of Thy name,
through Jesus Christ our Lord. Amen.

*The consecration and Institution of the Elements
The Administration of the Sacrament

*The Prayer of Dedication:

Almighty God, our Father, pour out Thy spirit upon us,
that we may have new vision, new life, and new fellow-
ship with Thee. Open our hearts that we may see Christ
with outstretched hands to bless. Do with us what
Thou wilt and as Thou wilt. Hasten the day when the
whole earth shall be filled with the knowledge of Thee,
and when all men shall be filled with the knowledge
of Thee, and when all men shall dwell together as
brothers, through Jesus Christ our Lord. Amen.

*The Hymn of Fellowship No. 253 "Beneath the cross of
Jesus"

*Benediction

*Choral Response "Bless the Lord O my soul" Frazier

*Postlude "Prelude and Fugue in F major" Bach

+ + + + + *Congregation Standing + + + + +

If you will either put your Pastor's Name and Address
or your Church on the back of the Communion Card it

will be forwarded on to your Church for their records.

WILLIAM J. H. INVITE TO COME
Sunday 11:00 A.M.

"The Glory Of The Cross"

Scrip: Jn 19:1-18; Texts: Jn 19:18, Gal. 6:14

App P wrot Ch Galatia & that letr has as them=Sal by
6th chap vs 14=listn wat P say,(read this) Grace
He say in lif nothin specil boast except 1 specil thi
& this Cross Js Xp=this mean instru exec thing B bo
Perhap hymn writr had mind wen wrot=4BID IT L THAT I
SHUD BOAST,SAV IN THE DETH OF XP MY GOD

All thru histry ther record cap punshment
Yet of all instru use 4 this,only 1 seen as symb
& as decor & not hidden & out of site
That is the Cross

Hav evr seen Fr wear giltine? Any1 galows,elec char?
Why not? Bcuz only Cros has specil meaning,
P elabrat furthr & pt out 1st=worl crucfy 2 him
Severl thing involv

1st=thoz Glory Cross Js Xp awar REDEEMED
This mean price pd 2 claim condemn persn,2 ransom
Undr Rom law posib pay mrkt pric slav & set free
Js sed=I AM CUM 2 GIV LIF A RANSOM 4 MANY
He saw mank held slavery of sin & evil,Saw them in
clutches of Satan & on Cross pd ransom set peop fre
Nothr resn=PROPIATION this mean Substute,& COVRAGE
Think perhap Sacrif Js as Insurance 4 us,a COVRAGE
4 our sins

It Comprehensiv,without deductibl claus in it
Means=100% Covrag & No 1 put up sumthin 4 it 2B pd
Js pd it all

Js Covred past sins=4given
" " present sins=4givn
" futur sins=4given

Means keep plicy in forc by seek guidanc,directin
in our livs 2 keep from sin

But hav Covrag of 4givnes by seek 4givnes wen do sin
Thez 3 reasns=REDEMPIN & COVRAG crucfy worl 2Blievr
P add=Glory in Cros Bcuz crucfyed un2 the worl
He say ther 1 thing we can glory in thru Cros & that
is RECONCILIATION=reconcil 2 G & mean made rt w/GOD
Mean=chang relatship w/GOD

" =persn no longer slav things of worl,
worl merly Bcum plac which liv & Blievr kno
he Blong 2 G & wil go 2B w/Him wen leav worl
But all this posibl only thru Cross & we cannot get
any of this apart from the Cros of Js Xp
Not by works,worly posses,any othr thing
I only thru cum 2 Cross of Js Xp

"The Glory Of The Cross"

Scripture: John 19:1-18

Texts: John 19:18; Galatians 6:14

The Apostle Paul wrote a letter to the people in the church in Galatia. That letter had as its theme, "Salvation by Grace." There is a verse in the 6th chapter which I would like to share with you as a text. It is the 14th verse, Listen to what Paul writes, (read the verse).

Paul says that in his life there is nothing to boast about except ^{one} special, very special thing. That special thing is the Cross of Jesus Christ. Paul says that an instrument of execution is to be the only thing in this life which is to be boasted about. Perhaps this is what the hymn writer had in mind when he wrote, "Forbid it Lord, that I should boast, save in the death of Christ my God." All through history there has been a need for capital punishment. Yet of all the instruments used for this purpose there is only one which we see as a symbol which is displayed as jewelry and decoration and is not instead hidden somewhere out of sight. That instrument is the cross. Have you ever seen a Frenchman wearing a miniature guillotine around his neck? Have you ever seen any one wearing a miniature gallows, or a miniature electric chair around their necks, or as a charm on a bracelet? Why not? Because there is only one symbol befitting of such an honor and that is the cross and the reason is because of its special meaning.

Paul elaborates further in this verse by pointing out first that the world is crucified unto him. By this he means that there are several things involved with this. First there is the fact that those who glory in the cross of Jesus Christ are aware that they are Redeemed. In its Biblical use this word means the price paid to redeem, or to claim a condemned person. Under Roman law it was possible to pay the market price for a slave and then to set him free. Jesus said, "I am come to give my life a ransom for many." He saw mankind held in the slavery of sin and evil. He saw them in the clutches of Satan and on that cross He paid the ransom money to set those people free.

Another reason Paul uses for glorying in the cross is discovered in ^{THE} ~~A~~ word

"Propitiation." This word means "Substitute," which is what Jesus Christ was. But it also means "Coverage." We could perhaps think of the Sacrifice of Jesus as being a type of insurance for each of us. It is a "Coverage," for our sins. It is along the lines of Comprehensive, without a deductible clause in it. This means that it is 100% coverage, without the necessity of anyone putting up something in order for it to be paid. Jesus gave us the complete coverage which includes all contingencies. We are covered first against past sins, they are forgiven when we accept Him as Saviour. It means we are covered ~~xxx~~ against present sins, and it means we are covered by future sins. It means we must continue to keep the policy in force by seeking His guidance and direction in our lives to keep from sin. But we have that coverage of forgiveness by seeking His forgiveness when we do sin. These two reasons, Redemption, and Coverage, crucify the world to the believer.

And then Paul says that he glories in the cross because he is crucified unto the world. He is saying that there is one thing we can glory in through the cross and that is the fact of Reconciliation. We are Reconciled to God which means through the cross we are made right with God. It means to have a changed relationship with God. That changed relationship means that ~~world is~~ the person is no longer a slave to the things of the world. The world becomes merely the place in which to live and the believer knows that He now belongs to God and will go to be with Him when he passes from this world. But all of this is only possible through the cross. We cannot get any of this apart from the cross of Jesus Christ. It is not by works, or by worldly possessions, or any other thing that can bring this about. It is only through our coming to the Cross of Jesus Christ

"Faces in the Crowd: The Mind Undertakers"

Scripture: Gn 47:35-42; text: Gn 48:1, 7

Is it now our final act lif/death as we: is dead!
for all 4 lif over, thus end chap 48 lif

How wait, watch wet and hap now mak war, den bill
acc/sence=not jus depts & they float in "simpli"
e vice=ception still unresolv, no miracl, dispt unse
believ=hope, from chair, for minister & ended

at 4 two deep this air wet our & nu start life

Mind men can 4th act as undertakers 4 de' is lag
shortly after 3 & wet over consequent actions

4 touch dead body not "unclean" 4 test passov & avoi
Gn 3:6-10-altho say this, say "say" cuz stellan men

few peop avoid delib'at touch de' body, 1st den
ies, "rituals"; "licodenis" cur 4th & both men "unholy"

monks exp 70 men, 1 sort; no not posit liv outside

inst; they 1st up & 2 never 3. 4st out delib remov
dead body from cross unthinkable

but cuz 3s lag & sort conde' ultra ov. 4lat mak
this much worse 4 than 2 men

Will later sessin 4 ille'l activities, why no opt out?

Vs 39=secret 4 fear 4th=indirect believ 3s messiah

at fear cuz influ positin & go den tube if expoi

self as follows: lunatic, political opportunist

Vs 39=licodenis ident 1st by nite=Gn 3 4s say

is 4th 3 torn sign-but no 3. 4th did this

another long line he 4 3os was except 4 4savior

in order stan 4th & claim holy burial

perhaps that time 4thidly past 4 moment 4 boldness

can deter do 4 3s in death, wet no cud do in lif

when contrary=no tal optunities wen cum 4 person die

mov etc=evr his 4th 4il 4el 4un 4ry

4 4iv 4ary 4ary 4stan up 4 4is, but wet do thou?

40 we cring in fear cur' thin, we fanatic?

42 do we imor crowd 4 stan 4th bold 4 4is & caus

4urtis tak 4re 4ly 4bring sum? 2 realisation 4 went

2 use them

but 4 want use us 4 way nothr & sit bak say 42 can

40 41 42 43 44 45 46 47 48 49 50

4 4iv 4s us thing can do, our task find what/when

can use their abilities & do so

40 now, 4nite 4 want us cum 44 thron 4rac & not only

accept 4leng & 4rives offer 4her, but 4so 4th with nu

boldnes 4liv 4 4in, 4cuz 4e die 4 us.

4 41 will 4mov from 4 4imid, 42 bold?

4 4want 4s us may 4 this as 4 4's directiv & stop

41 4s 4e wants.

"Faces in the Crowd: The Faint Undertakers"

Scripture: John 19:38-42

Text: John 19:38, 39

At this point we now come to the final act in the life and death of Jesus Christ. He is dead. The struggle for life is over and thus ends this chapter of his life. Those who had waited and watched to see what would happen were now making their way down the hill convinced that he would never be heard from again. Those who came merely to scoff and sneer and get his just deserts could very well boast in triumph. For their justice had been served and he was gone forever. For those who were sceptical as to who he really was, their scepticism was still unresolved. They had come to see if perhaps he would perform yet another miracle, but he had disappointed them and they were not too sure about anything at this point.

To those who had really believed that he was the Son of God, their hopes and dreams must have been shattered the most. ~~Many~~ Many of them had followed him for about three years and now his ministry was ended.

But for two people of this crowd this was only the beginning of what must have been a new start in life. Two faint men came forth to act as the undertakers for this now dead Jesus of Nazareth. It was shortly after 3:00 P.M. and they were well aware of the consequences of their actions. To touch a dead body was to make oneself unclean. To be unclean at the time of the Feast of the Passover was something to be avoided. Although we read how God dealt with this in Numbers 9:6-10, (read this), it would probably be safe to surmise that many of the Jewish people would absolutely avoid having anything to do with anyone who deliberately touched a dead body. So it was that Joseph a wealthy man from Arimathea, along with a man named Nicodemus came to claim the body of Jesus for burial. But what made this picture more interesting was the fact that both of these men were members of the Sanhedrin. This meant they were a part of that 1 member high court of the Jews. They did not obtain this position by living outside of the law. Instead, they were men who were looked up to and revered. Thus, for either or both of them to deliberately set out to remove a dead body

from a cross on the eve of the feast was unthinkable. But worse because the body they sought to bury was none other than Jesus of Nazareth whom the very court they were a part of had condemned to death and turned over to Pilate for this. Thus, these two men were very difficult to figure out.

While the court was in session with all of its illegal actions with this trial, why didn't they speak out? Why did they remain silent? Perhaps to know this we need to look at the men themselves. Joseph we read, (vs3), was a disciple of Jesus, but secretly for fear of the Jews." Now this indicates that he was one who believed that Jesus was the Messiah. But he feared the Jews because of the influential position he held among them. All of this would go down the tube if he revealed himself as a follower of this one they thought a lunatic or political opportunist.

The other fellow, Nicodemus, was equally fearful of his position among the Jews. In vs4 we read that he is identified as one who came to Jesus at night. This is in reference to the incident as found in the 3rd chapter of John's Gospel about Nicodemus coming to Jesus and questioning him about his message. It is in this memorable portion of Scripture that Jesus related to Nicodemus that "We must be born again." We do not read that Nicodemus ever made this commitment, but somewhere along the line he and Joseph must have accepted Christ as their Lord and Saviour in order to stand forth and bury him as they were doing. Perhaps they felt that the time for being afraid was past and the moment called for boldness.

They seemed determined to go for Jesus in death, what they were unwilling or unable to do in life. And quite often this is the saddest commentary for many people. Opportunities present themselves to help someone or to do something for someone, but suddenly that person just goes away, or dies, and the moment never comes again. The old saying, "You never miss the water until the well runs dry!" is more meaning than poetry. God gives us many opportunities to stand up for him, but what do we do with them? Do we cringe in fear that someone may think we are a fanatic? Or do we ignore the crowd and stand forth boldly for him and his cause?

Sometimes it takes a tragedy to bring someone to the realization that God wants to use them. But God wants to use all of us in one way or another. To sit back and say I cannot do anything is a cop-out. God has given each of things we each can do. Our task is to find what and where we can use these abilities and then do so.

Right now, tonight, God wants us to come before His Throne of Grace and to not only accept the cleansing and forgiveness offered there, but to go forth with a new boldness to live for Him, because He died for us.

Are you willing to move from being timid to being bold? God wants that each of us may see this as being God's directive and step forth as He wants.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Easter Sunday April 19, 1981

The Rev. Ralph C. Link, Pastor
Mr. Paul Harbison, Liturgist
Mr. Gary Butler, Organist and Chancel Choir Dir.
Mrs. Ginger Harbison, Mr. Lloyd Link, Youth Ch. Dir.
Mr. Roland Thompson, Saxophone
Mr. Robert Walker, Trumpet
Brian Hollefreund, Julie Vargo, - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Lied" Young
Choral Introit "Christus Resurrexit" Young

*Processional Hymn No. 289 "Christ the Lord is Risen Today"

*The Call to Worship

Pastor: Christ is risen!

People: He is risen indeed.

Pastor: Lift up your hearts.

People: We lift them up unto the Lord.

*Invocation (In Unison) "Almighty God, our Father, we praise Thee for turning the despair of the disciples into a time of spiritual joy through the resurrection of Christ. Give us the faith to believe that every good which seems to be overcome by evil, and every love which seems to be buried in darkness and death, shall rise again to life immortal through Christ, the risen Lord. Amen.

*Praise

Pastor: Blessed be the Lord God!

People: And blessed be His Glorious Name for ever.

*Gloria Patri

Who's Who In The Pew

Announcements

Joys, Concerns, Prayer Requests

Youth Choir Anthem Morning Sun

Easter Prayer

The Offering

The Offertory

*Doxology - Offering Prayer

The Easter Anthem: "On This Jubilant Day" R. Leaf
Vocal Soloist - Cyndie Sybert

Trumpet Soloist - Robert Walker

The Scripture: 2 Kings 7:3-11

The Sermon: "HIDDEN HOPE"

The Sermon Prayer

*The Hymn of Triumph 292 "Because He Lives"

*The Benediction

*The Choral Benediction "Alleluia" Johnson

*The Postlude "Prelude in Classic Style" Young

***** *Congregation Standing *****

Serving as Ushers this morning are: *Rob Vinroe,

Robert Dellen, Randy Dellen, and Brian Kennedy.

Deacon and Mrs. Donald Wogan will greet the Congregation at the door this morning.

The attendance last Sunday was 249

Our sincere sympathy to the Family and Friends of

Mr. Frank Meier who passed away this week and was buried on Saturday.

Hospitalized: Mrs. Evelyn Youngblood, Mr. Harvey Campbell and Miss Winifred McGrody.

Our Congratulations to Mr. & Mrs. Edward Harmon on their recent Wedding.

Bea Tait and Karen Link will be visiting the Hospital this week.

Baptism will be on April 26 - let the Pastor know if you want your baby baptized.

Monday - 6-9 - Aerobics in Rehoboth Hall

Tuesday - 6-8 - Aerobics in Rehoboth Hall

Wed. - Choir Rehearsal - 7-9

Thurs. - 6-9 - Aerobics in Rehoboth Hall

Program of Progress Envelopes are being put in the offering without names on them. If you want credit - please put your name on all envelopes.

Envelopes for Easter Lillies are in on Bea's desk - you can pick them up and put them in in the next few weeks. They are alphabetical in the box on the desk.

May 10 - Mother's Day - Smorgasbord here at the Church.

Tickets can be secured from the committee. Adults \$7.00 and Youth(10 and under)\$2.00. 12.30 P.M.

"HIDDEN HOPE"

SCRIP: 2 KINGS 7:3--11; TEXT: 2 Kings 7:9a

AROWN 892 B.C..FIERC ARMIES SYRIA LAID SEIGE 2 IS & COMPLET SUROU
& PARTICU SECTIN CALL=SAMARIA

PEOP CONFIN 2 CITY INSID WALS:NO GET FOOD,SUPPLY,SLOW STARV
HAD CUM 2PT CANIBLISM:CHAP 6,WOMN OFFR SON,IF OTHR DO LIKWISE
SH' NO DID,HID BOY

LEWNEY(HED,(UNCLEAN ANIML)SOLD 80 SHEKL LRG SUM MONEY & DOVE
DUNG,MANUR 5SHEKL:SHUD GIV HORIB PICTUR WAT TAK PLAC IS
ON 1 SEEMLY ENDLES ~~XXXXX~~ HOT DAYS,2WARD TWILITE,4 MISERBL EXCUS
4 MEN MADE DECISIN:THEZ 4 HOPELES LEPRS,NO ENTR CITY,CONFIN GATE
WEN ANY1 APPROACH CRY+UNCLEAN,UNCLEAN,SO NO CONTAMINAT,MAK UNCLE/
LIK ALL REST,SIT ROUN WAIT 2 DIE:CUD NO GO BYON WALL==SYRIANS
SO AS WAITB BGIN REASN==NO WELCUM CITY,DIE THER,DIE AT GATE,
DIE AT HAND SYRIANS,WHY NOT TAK CHANCE & GO 2 SYRIANS,AT LEAST
THEY HAD FOOD:& IF GET KIL,DIE ANYHOW

ALWAY CHANC BCUZ LEPRS SYRIANS TAK PITY & NO KIL

SO LEF GATE & START HOBLE 2WARD SYRIANS CAMP

BUT SAM TIM AS LEPR LEAV GATE SAMARIA,EVENT TAK PLAC SYRIAN CAMP
THEIR DAY BIN UNEVENTFUL 2:LIK SO MANY OTHRS:MAINTAIN VIGIL AGIN
SAMAR,& PROBLY BORED STIF

BUT SUDNLY HERD SOUNDS MANY CHARIOTS:THOT ARMY CUM HELP ISITES

SOUN GREW LOUDR,LOUDR,SCARED,RUN,LV ALL BHIND & FLED 4 LIVS

BUT NO KNO G PROVID 4 ISITES THIS WAY & SO 4 LEPRS STUMBL CAMP

CUM 1st TENT,PEEK IN,NO1 THER:LOOT,BURY IN BAK TENT:GO 2 NEXT:

EMPTY 2:GO 2 MANY MOR & ALL EMPTY:UNBLIEVBL:LAF,SLAP BAKS,HAPPY

JUS FEW SHORT MINUT AGO FAC DETH:NOW MOR THAN ENUF:BUT BGIN 2

THINK OTHRS LEF BHIN:SO REASN MONG SELVS:VS 9a(READ)

KNU GUD ~~XXXX~~ NEWS,& SIMPLY NO KEEP 2 SELVS:

READ GOSPL ACCNT WOMN CUM 2 TOMB ANOINT BOD JS,& TOMB EMPTY

MEET ANGELS.R TOL HE RISN & DEPART QUIKLY TEL DISCIPS GUD NUS

IT 2 GUD 2B HIDDEN:DON'T KEEP TH AT MESSAG HIDDEN 2DAY OR ANY DAY

GO OM THIS SERV & LET WORL KNO JS XP ALIV & WE DO NOT WEL IF

WE KEEPP OUR PEAC WITHOUT TEL OTHRS THIS DAY GUD TIDINGS

THIS WAT ANGLS SANG BIRTH JS,BHOL,I BRING U GUD TIDS,GRT JOY

WHICH SHAL B 2 ALL ~~NEOP~~:THAT DAY GUD TIDES & 2DAY PROV MOR FULY

SO MISRBL LEPRS HOBBL BAK 2 GATE & TEL GATEKEEPRS & THEY PASS ON

& PASS ON UNTIL KING HEAR BOUT IT & KNO WAT KING SAY? I DON BLIEV

HAD SEND SMAL DELEGATIN 2C & MAK SUR TRU

READ GOSPL LUK AFTR ANGL SPOKN WOMN 8--10(READ) & KNO WAT HAPN?

VS 11(READ)+I DON BLIEV IT & DIDNT UNTIL C 4 SELVSLATR

PETR CHEK OUT & HE BLIEVED

(ILLUS LOTUS SEED JAPAN) APOSTL P USE ANALOGY SEED DIE ETC

LOTUS SEED NOTHIN 4-2000YR:IT NO BCUM SUMTHIN TIL DIE,THREW OFF

REGLAR FORM, & THEN BCAME ALIV:THING OF BUTY & THIS WAT RESURECT

ALL ABOUT:THIS WAT JS XP SHOW 2 WORL:B4 HIM ONLY "HOPE"ETERNLIFE

IT WAS "HIDDEN HOPE" BCUZ EA GENERATIN BURY DED & NUN CUM BAK

JS XP BURY 3 DAY & CUM BAK,ALIV:THAT NO LONGR HIDDEN HOPE,BUT

INSTED,REVEALED ASSURANC THRU HIM:BCUZ HE LIVS,U 2 SHAL LIV

THIS DAY OF GUD TIDES,4 JS XP ALIV:LETS SHAR W/SIK DYING WORL

"Hidden Hope"

Scripture: 2 Kings 7:3-11

Text: 2 Kings 7:9a

Around 892 B.C. the fierce armies of Syria had laid siege to Israel and had completely surrounded them, particularly in the section called Samaria. The people were confined to the city inside of the walls. They could not get food or supplies inside the walls so they could survive. It was just a matter of time until they all either starved or committed suicide. They had come to the point where they had resorted to cannibalism. A good illustration of this is found in the ^{6th} ~~preceding~~ chapter of 2 Kings which precedes the portion we read from the 7th chapter. A woman came to the king and asked for his help. She explained that another woman had made a bargain with her. The bargain was that each of them would kill their son and eat them. One son to be killed one day and the other the next day. The problem was that the one woman did so, and they ate her son, but the other woman hid her son so that he would not be killed and eaten. ~~This should give~~ We also read in the 25th verse of that 6th chapter that a donkey's head for 80 shekels of silver, which was a very large sum of money. The donkey was an unclean animal to begin with and to buy the head of one for food would show the desperation of the people. They were also selling dove's dung, or manure for 5 shekels. This should give us a part of the horrible picture which was taking place in Israel at this time.

On one of those seemingly endless long days as it began to get late in the day, toward twilight, four miserable excuses for men made a decision. These four pitiful creatures were lepers. They were confined to hanging around the gate of the city. They could not enter, because they were lepers. When anyone approached them they had to cry out in a loud voice, "Unclean, unclean," and thus any and all who came near them were forewarned and would not become unclean by contact with them. Like all the rest of the populace they just sat around day after day waiting to die. They could not venture ~~outside the city~~ into the area beyond the walls because the Syrians were encamped there and it would have given them pleasure to kill a few more of the hated Jews. So like all the rest they

waited and waited, perhaps praying for a quick and merciful death. But as they waited, they began to reason with themselves and questioned their patience at this point. They were unwelcome in the city, so they knew they could not enter it and search for food. And there wasn't food to be had and they knew this. So even if they went into the city they would die there just as they would at the city gate. So they reasoned that if they went out to the Syrian encampment the worst that could happen to them would be to suffer a quick death at the hands of those barbarians. But since they were lepers, ~~it was~~ there was that slim chance that the Syrians would take pity on them and give them something to eat. In any event it was worth a try. So as that hot, dry, day began to come to a close they left the city gates and began to walk toward the Syrian camp. But at about the same time of the day, twilight, ~~in the camp of the Syrians~~ as the lepers left the confines of the city, an event was taking place in the camp of the Syrians. What had been a day like so many others for these soldiers became the most eventful day they had, had for some time. They had maintained their vigil against Samaria, probably bored stiff because of the daily inactivity. But as twilight slowly crept over the landscape they heard the sound of approaching chariots. But these were not just a few chariots, by the very sound there were more than the army at this point could handle. By the terrible noise of their approach their position would soon be overrun and instead of being the victors at this point in time, they would fall as the victims. Without bothering to get their supplies together and form an organized retreat, they picked up what they could carry in their arms and left everything else behind. Even their horses and other means of making a swift departure were left behind. They were fleeing for their very lives, so they thought. But what they didn't know was that this was the means God was employing to save these people of Israel. So as the four sick, diseased, miserable lepers stumbled into the camp of the Syrian army, they didn't see much life. Perhaps they thought that everyone was inside of the tents resting from the hot dry day just ending. They hobbled up to the first tent and ^{peeked} ~~went~~ in. There they found food, and drink, and all of the earthly possessions of whoever had occupied that tent. It was unbelievable.

the tent was empty. So they picked up what valuables they could carry and took them outside of the tent, being careful not to cause any commotion to alert the soldiers who must be in the other tents. They buried their loot, and then decided to venture into another tent. They did so and found everything in a state of disarray as though the occupants had quickly and suddenly left. Taking what they wanted and burying it with the other things they began to go from tent to tent and they found the same situation in each one. They laughed and slapped each other on the back and were overjoyed at their sudden wealth and good fortune. Just a few short moments ago they were facing death by starvation and now they had everything they could possibly want. What utter Joy for them. But as they pondered this they realized that back in the city they had just left were all of those people on the verge of death and here they were with more than they could possibly ever use. So they reasoned among themselves, "We do not ~~not~~ well: this day is a day of good tidings, and we hold our peace."

the miserable lepers hobbled back to the city gate as fast as they could go, and called to the gatekeepers and told them what they had found. The gatekeepers passed this on to the people inside and word was relayed to the king. And do you know what the king said? He said, "I don't believe it. They knew they had good news and they simply couldn't keep that to themselves. We read the account of the women coming to ~~the~~ garden tomb to anoint the body of Jesus and finding the tomb empty. They meet the angels and are told that He has risen and they depart quickly to tell the disciples this good news. It is too good to be kept hidden. Don't keep that message hidden today, or any day for that matter. Go out today from this service and let the world know that Jesus Christ is alive and we do not well if we keep our peace without telling others that this is a day of good tidings. This is what the angels sang at the birth of Jesus Christ, "Behold, I bring you tidings of great joy which shall be to all people." That was a day of good tidings and today proves that day more fully.

So the miserable lepers hobbled back to the city gate as fast as they could

go. They called out to the gatekeepers and told them what they had found. The gatekeepers passed this on to the people in the city and they in turn passed it on to the king. And do you know what the king said? He said, "I don't believe it." He had to send a small delegation out to investigate to make sure it was true. ~~And do you know what happened when the women came from the tomb~~ We read in the Gospel of Luke after the angels had spoken to the women in verses 8 through 10, (read these). And do you know what ~~the~~ happened? (Read verse 11) They said, "I don't believe it." And they didn't until they actually saw for themselves later on. But Peter went to the tomb and found things just as the women had said, and he believed.

(Illustration of Lotus Seed found in Japan)

The Apostle Paul trying to explain the resurrection ~~xxx~~ uses the analogy that unless a seed dies it cannot live. That Lotus seed was nothing for 2000 years. It didn't become something until it died, until it threw off its regular form, and then it became a beautiful flower. It came alive. This is what the resurrection is all about. ~~xxxxxxx~~ This is what Jesus Christ showed to the world. Before Him, there was only a "Hope" of life eternal. It was a "Hidden Hope," because each generation has buried its dead and none of them have been seen again in this life. But Jesus Christ was buried and 3 days later He was seen alive. That is no longer a "Hidden Hope," but instead, it is a Revealed Assurance through Him. Because He lives, you too shall live. This day is a day of Good Tidings, for Jesus Christ is alive. Let's share that news with a sick and troubled world, filled with sick and dying people. There is life, life eternal Because He Lives, Jesus Christ our Saviour.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday in Eastertide April 26, 1961
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Brian Hollefreund, Julie Vargo - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Prelude in D minor" Bach
*Processional Hymn No. 595 "Lead On, O King Eternal"
*Choral Introit "The Easter Song" Herring
*Ascription
*Exhortation
*Confession (In Unison) "Have mercy upon us, O God,
according to thy loving-kindness; according to the
multitude of thy tender mercies blot out our trans-
gressions, and our sin is ever before us. Purge us and
we shall be clean; wash us and we shall be whiter than
snow. Create in us clean hearts, O God, and renew a
right spirit within us. Cast us not away from thy
presence, and take not thy Holy Spirit from us. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever.
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 466 "What A Friend We Have in Jesus"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory
Doxology
Baptism of Infants

Anthem: "I know that my Redeemer Lives" Street
Scripture 1 Corinthians 15:12-25
Sermon: "NOW WHAT?"
Prayer
*Closing Hymn No. 299 "He Lives"
*Benediction
*Choral Benediction "Alleluia!"
Postlude "And the Glory of the Lord" Handel
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by Mrs.
Fanchon Hindman and Joy Hindman in memory of "Husband"
and "Father" Lawson Hindman.
Serving as Ushers today are *Richard Mangel, Don Kingsley,
Art Carney and Gary Penar.
Nursery will be provided today
Bruce McEride and Rob Sybert will visit the hospital.
Mr. & Mrs. Daniel Bosko will greet the people today.
The attendance last Sunday was 290.
Baptized today: Jennifer Sue Cannon - Daughter of
Bonnie and James Cannon.
Leanne Marie McCandless - Daughter of
Joyce and Shawn McCandless.
Tonight - 6:30 - Bible Study
Monday - 6-9 - Aerobics in Rehoboth Hall
Tues. - 6-8 - Aerobics; 8:00 Volleyball
Thurs. - 6-9 - Aerobics in Rehoboth Hall
Hospitalized - Mrs. Helen Riemer and Mr. Ed Hampton.
Coming Up - May 10 - Smorgasbord - 12:30 P.M. right after
the Service - We have some really good Entertainment
lined up for you during the meal. The price is only
\$3.00 for Adults and \$2.00 for Children (10 and under).
Please come and help us make a success of this dinner.
Bea Tait has tickets in the office - Peg Nazaruk, Evie
Dellen, Marie Henry, Mary Lou Davis, Virginia Mangel
and Pam Tait, Mary Burns, Sara Snow, Ann Williams,
Lutch Bolow and Shirley Thompson.
Mother and Daughter Banquet - Wed. May 13
Today during the Church School Hour - the first class
started for Elder and Deacon Training - If anyone would
like to be a part of this class- we would be glad to have
you.

"Now What?"

Script: 1 Cor 15:22-25; Text: 1 Cor. 15:20

Wonder how many cum 2 situatin wher no kno wat say/do?
 sa: self=Now Wat? wat do I do, or say?
 (Il s prechr & deling membr; boy skul apos Creed)
 2 prov pt turn 2 Mt. 22:23
 vs 23=nt say, no resurec badds no Bliev; no resurec,
 no angls, spirite, reward/punish, & Bliev soul die with
 body & this why=NO U SEE
 vss 24-28=giv Js hypc quest, may felt bak in 2 cornr &
 plead 5th ammendment, but this not disposl, but cud
 ask=NOW WAT? Wat wud U hav sed? Now wud U handl?
 secret=use wat say agin them, & stil work 2day
 thoz cum quest G's Word ask quest think U no anser
 They quot Mos 2 Js, & Js anser:
 vs 29a=he atak foundatin bild case; thot kno Scrip &
 he atak lik this get atentin, had 2 listn 2 argue
 vs 29b=No underst G & this make them listn mor
 vs 30=angls=no Bliev; vs 31a=lif Byon grav; no Bliev
 Now tak bak 2 Scrip authority=Moses & burn bush=vs 32
 Cud no refut Bcu Mos say & they Bliev him; G use pres
 tens, not past, not futur; end discors=No G ded, but liv
 They now must thot=Now Wat? No anser 4 Him
 vs 33=Js prep/prim 4 His futur deth, resurec
 But Discips no underst wat al about until hapen &
 they try tel others;
 P & Jh Cor 25 yr lastr Gentil peop Grk bakgroun;
 Bliev imortality soul, not body; he bin noun them, talk,
 pre ch, listn, & now they no Bliev he say=NOW WAT?
 listn how layout argument=vss 12-19
 P y lt & now punch lin=vs 20; here thrust Gospl mes
 Analogy=PLANTING & EXPLAN OT=gathr sheaf grain;
 thresh, burn perf pan, wind blow, crush flour, bring Reb
 & this prom rest 2 cum; prom wat G wud do futur
 Modern analogy=cum hoe skul; cooky bak; C in bowl; smel;
 hint=smel gud; anser=Yea; I bet tast gud; anser=home so;
 direct app=Jupos cud hav tast R4 sup? No, No, then, Yes
 plk smel, (ur disappoint) But wat was it? From thing 2cum
 This wat I say peop ch Jor & this sumthin lk 4ward 2
 But Gastr ovr 4 thez peop; 4 us as wel=NOW WAT?
 Here wat W of G al about=Joy futur event & this shud
 B excit 4us Bcu contain Joy thruout
 This why I Bliev it=Joyful Word; but 4 avg ch membr
 is it? Id ther joy in ch 2day?
 (Illus smil boy & spank) lik that woman saw I think
 wat Along 2 lord mean; it mean soul takn from body &
 go w/ lord & only 1st fruits 2cum; best yet 2B wen
 G return & can liv reign eternal w/ Him; clog hymn, say-
~~xxxx~~ I serv risen Savior, He in worl 2day, I kno He
 NOW WAT? vs 20=BUH NOW IS XI RI, 2, etc.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 10, 1994

PRELUDE

WELCOMES/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

ASCRPTION

CALL TO WORSHIP:

O DEATH, WHERE IS THY STING?

O GRAVE, WHERE IS THY VICTORY?

THE STING OF DEATH IS SINE AND THE STRENGTH
 OF SIN IS THE LAW?

BUT THANKS BE TO GOD, WHICH GIVETH US THE
 VICTORY THROUGH OUR LORD JESUS CHRIST.

*HYMN

OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

HYMN

PTURE: 1 Corinthians 15:22-25

SERMON: "NOW WHAT?" - ST. PAUL'S, BUTLER 4/26/84

*HYMN

*BENEDICTION

*POSTLUDE

S/LF

SCRIP: 1 Cor 15:22-25; SERM: "NOW WHAT?"

WONDR HOW MANT TIM U INVOLV SITU & ASK=NOW WAT???

IMPLY OF CORSE=NOW WAT SHUDB DUN? OR, NOW WAT SHUD I DO??
(I PREACHR DELINQ MEMBR: BOYS SKUL & H SHOST BOY ABSENT)

2PEOV PT BOUT CH & BELIEFS LK MT 22, START VS 23

THIS INCIDENT FR/LIF JS & GRP CALL "SADDUCEES

VS 23=MT ADD EDITORIAL COMMENT BOUT THEM - NO BLIEV RESURECTIN
NO BLIEV ANGLS, NO FUTUR PUN/REWAEDS: BODY DY & SOUL W/IT &
THER NO LIF BYON THIS ONE=THAT WHY THEY "SAD" U SEE.

VSS 24-28=GIV JS HYPO QUES CONSIDR

PERHAP BLIEV HAV HIM BAK IN2 CORNR & ANYTH SED CUDB USE AGIN
CHANC 4 JS PLEAD 5TH AMENDMENT HIM

BUT CUD ASK="NOW WAT? WAT DUZ THIS QUES MEAN?"

WAT WUD U HAV ANSRD?? HOW WUD U HAV HANDL THIS??

THIS EXAMPL HOW PEO ATAK WAT U BLIEV

THEY BGIN BY USE BIB TEXT & SAY=BIBL PTS OUT SECH & SUCH
LIK JEHOV WIT MAYB OBSCUR TEXT U NOT FAMIL WITH

THIS SADS DID BY QUOT MOSES TH/SCRIP AUTHORTY 4 TH/JEWS

VS 29=C HOW JS ANSRD?? JS ATAK VERY FNDATIN THEY BILD CASE ON

MAY MADE ANGRY, BUT HAD 2LISTN IN ORDR 2REFUTE WAT HE SED

JS REPLY ATAKS THEM TWOFOLD - BIBLE & NOT KNOW GOD'S POWER

VS 30=ANGELS - WH/THEY NO BLIEV IN - this 1ST PT

VS 31A=LIF BYON GRAV - 2ND PT

VSS 31B-32A=JS ATAK BY PT 2WARD SCRIP AUTH-MOSES & G VISIT HIM
JS USE PRESENT TENS & THUS SHOW MEN LNG DED STIL LIV

HERE JS HAD PT OUT MUSB LIF BYON GRAV & NO KNO WAT 2SAT

MUS HAV THOT 2SELVS - "NOW WHAT?" HOW DO WE ANSR THIS??

VS 32B=HERE IS TH/ANSR, HE IS G OF TH/LIVING

VS 32=END OF TRIK QUESTINS

PS NO UNDRST WEN JS SPK BOUT HIS DETH/RESUR & ONLY AFTR
HAPN CUD THEY PREACH/TEACH BOUT IT

P CONFR BY THIS IN CORINTH=PEO BLIEV IMORTALTY OF SOUL, BUT

NOT RESURECTIN OF TH/BODY & THIS WHY CHAP 15=FOR GENTILS/OTHR

HE PREACH/TAUT. & NOW MAYB ASK="NOW WAT?" - SO HE WRIT LETTR

VSS12-19=C HOW HE EXPL PT BY PT

VS 20=NOW CUM PUNCH LINE=ENTIR THRS OF GOSPL=JS ROSE FR/DED
TERM=SLEPT/SLEEPING-TH/BODY NOT TH/SOUL

SOUL-BODY SEP AT DETH=BODY BURY, SOUL GO 2B W/GOD

(1) 1ST FRUIT OFFERING)

(ILUS COOKIES & PROM OF THINGS TO COME)

THIS WAT P TEL THEZ PEO IN CORINTH CH

THIS SUMTH 2LK 4WARD 2 - BUT EASTR OVR & QUES ASK - "NOW WAT?"

WAT WRD OF GOD ALL ABOUT?

& ANSR IS=EASTR, RESURECTIN, SPK OF LIF BTON & THIS IS JOY 4ALL

(ILUS BOY GET SPANK IN CHURCH)

THIS MISCONCEPTIN BOUT BEING A BLIEVR

IT SHUDB A JOY BCUZ THER IS MOR 2CUM THAN JUS THIS LIF

THER IS LIF BYON TH/GRAV & THER IS LIF ETRNLY W/GOD

4THOZ WHO LK AT DWN SIDE OF EASTR B OVR & ASK - "NOW WAT?"

TH/ANSR IS=VS 20 7 vss 57-58

"Now What?"

Scripture: 1 Corinthians 15:22-25

T 1: 1 Corinthians 15:20

I wonder how many of you have been involved in a certain situation and have come to the place where you don't know what to do, or what to say? I would imagine that at that particular point you said to yourself, "Now What?", implying of course, "What should I do, or what needs to be done?" To illustrate this let me share two brief incidents to show this.

(Illustrations of preacher, delinquent member, away because of sick children, rain, rain, rain, & reply it is dry in church. And illustration of boys school reciting the Apostles Creed and boy who believes in Holy Ghost is not here)

To prove this point further I would like to share with you an incident from the life of Jesus. ~~xxxxxxx~~ Let's turn to the 22nd chapter of Matthew the 23rd verse. We begin reading there, (read 23rd verse). It is important to point out that Matthew added a commentary to identify the men who came to Jesus. He said, "the Sadducees which say therel is no resurrection." He identifies a part of t heir belief, or unbelief which might be a better way to describe them.

They believed that there were no future punishments or rewards; they did not believe in angels or spirits; and the main reason for these beliefs was due to the fact that they believed the soul died with the body and hence there was no life beyond this one. This is why they were so "sad, you see." I've waited all week to share that with you.

But the narrative continues, (read verses 24-28). They have given Jesus a hypothetical question to consider. Perhaps they felt they had Him backed into a corner from which He could not escape and anything He would say, could be used against Him. Here was the ideal place for ~~xx~~ someone to plead the 5th ammendment, "I refuse to answer on the grounds that what I say may be used against me." But there was no such device at Jesus' disposal and He was at the place where He could logically ask Himself, "Now What?" What would your answer have been had you been Jesus? How would you have handled this? The secret is found in their question to Him, and this is a secret that still works today for unbelievers and doubters. Anyone striving to stump you and to ~~dissuade~~ dissuade you from what

you believe will use your own articles of belief as ammunition against you.

They will say something like, "The Bible points out such and such," and it will be an arbitrary text which if you aren't familiar with it, can show your faith in ~~ex~~ quite a different light from what it should be. This is the tactic these men used against Jesus. They quoted Moses, the Scriptural ~~author~~ authority of the Jews. And how did Jesus answer them? First, He told them they didn't understand ^{vs 29a} Scripture. He ~~was~~ attacking the very foundation upon which they had built their case. They thought they knew Scripture implicitly and all there was to know about it. To be told they were wrong on their interpretation was to invoke their complete attention, because if they were to refute His argument, they had to get His interpretation of Scripture.

But Jesus also said they didn't understand the power of God, ^{vs 29b} and so He had leveled both barrels at them. Then after He had their undivided attention, and they had to listen to be able to argue with Him, then He proceeded to point to things they didn't believe. The first point was about angels, vs. 30. His second point had to do with life beyond the grave, vs 31a. And at this point He takes them right back to their Scriptural authority, Moses, and how Moses wrote of God speaking to Him from the burning bush, vs ~~31~~ 32. Jesus uses the present tense, just as Moses had done, and this is to show that God didn't use the past tense even though He was speaking of men long dead. The Sadducees could not refute this because Jesus quoted Moses directly, and they had never thought of it in this light. But Jesus ends His discourse by saying, "He is not the God of the dead, but of the living." Here He was pointing out that this showed a life beyond the grave, and they didn't know what to say or do about this development. So they must have thought to themselves, "Now What?", and then they had no answer for Him. and we read, (vs 33). Here at this point Jesus had prepped and primed any and all who heard this that there is a life beyond.

-This should have made it easier for them to understand what He told them about Himself and His death and resurrection to come at a later time. But until it happened, and the disciples saw Him, were with Him for a short 40 days, and then went out and preached about Him and these events, they didn't understand

the implications involved in striving to have people accept Jesus through faith.

Paul writing to the people in the church in Corinth some 25 years after the event of the resurrection of Jesus, was having difficulty explaining this to these ~~Greek people~~ Gentile people of Greek background and culture. They believed in the immortality of the soul, but not the resurrection of the body. So Paul is striving through this 15th chapter to impress upon them the importance of this resurrection event. He had been among these people, he had heard their arguments and now he was hearing that they still would not accept what was being preached. He had come to the point where he must have asked, "Now What?" "Just what must I do or say to convince them?" So he is writing this letter with the fervent desire that their eyes will be opened, but more importantly their hearts and lives will be opened as well. Listen again how he lays out the argument for all of this, (read verses 12-19). He has laid out his argument point by point, and now he comes to the punch line, the last point he needs to make, (read verse 20). Here is the entire thrust of the whole Gospel, "Jesus arose from the grave."

He uses the analogy of Jesus being the "Firstfruits" of them that slept." This is twofold. First, when he uses the term "sleeping" or, "slept," he is referring to the body only, not the soul. The soul is separate from the body at death and Paul is speaking of the body being in the ground like being asleep. But the soul is in God's eternity. Second, Jesus is the first one to come back and to put on the body again to show this is for all believers. The term "Firstfruits," was known by those of Jewish background. This is what it consisted of

The Jewish farmer would plant his field and tend it until the grain came to the point of being ripe. He would go to his field at a designated time and gather a sheaf of grain from his field. He would pluck some grain here, some there, some there, and in general gather a sheaf from various parts of the field. Let's say it was barley from which he plucked this sheaf. He would then take the sheaf and thresh it by beating out the grain from the stalk. He would put this grain into a perforated pan and roast it over a fire. The grain would get burnt taking off the part which needed to be burned off. Then he would take the pan and place it so the wind would further blow away the chaff, or further unnecessary portion of it. He would take and grind the remaining portion into fine flour and bring it to the Tabernacle and there it would be mixed with oil and offered to the Lord. But the full significance of this offering was that it was only a promise of what was to come. It was setting apart the rest of the harvest to God, and it was a promise of what God was going to further bless them with.

To understand it in our present day circumstances, perhaps we could tell it thus

way: Do you remember coming home from school as a child and entering the kitchen and smelling a heavenly aroma like fresh baked cookies? There they were sitting in a bowl cooling off and you just had to have one. But with Mom there making preparations for supper you couldn't snitch one, so you began to hint around to get one. "Boy those cookies smell good don't they?" "And the answer would be "Yes," that's all no more, she didn't take the hint. Then perhaps you would try again, "I'll bet they taste as good as they smell." "I hope so," and again no cookie. Then the direct approach, "Do you suppose I could have a small taste before supper?" After several "No's and reasons for it, along with more pleading, she would reach into the bowl and get the smallest one she could find, (to your disappointment), and you would savor that to its fullest. But what was it? It was a promise of more to come. Something to look forward to.

This is exactly what Paul was telling these people in this church in Corinth. This is something that you can look forward to. But Easter was over for these people, just like Easter is over for us. "Now What?" is the question at hand. But here is what the Word of God is all about. It is a JOY^a of future event. This is why the Word of God should be exciting to us because it contains that JOY throughout. That is why I believe it is "The Joyful Word. But for the average church member is it that? Is there joy in the church today?

(Illustration of boy getting psanked for smiling in church)

Like that woman who observed this I think of what belonging to the Lord means. It means that the soul being taken from the body and going to be with the Lord is only the first fruits of what is to come. The best is yet to be when Jesus Christ returns and we can live and reign with Him eternally. May the words of our closing hymn be the words that all of us can truly not only sing, but live. (Words of "He lives, He lives, Christ Jesus lives today).

"Now What?" "Now is Christ risen from the dead, and become the firstfruits of them that slept."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Eastertide May 3, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Traci McMillin and Valerie Hartley, Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Grave A Gage" II in c minor Mendelssohn
*Processional Hymn No. 293 "Christ, whose glory fills the skies"
*Choral Introit "Easter Song" Herring
*Ascription
*Exhortation
*Confession (In Unison) "Father, give us the spirit
Your Son has promised us; to make us honest people again;
to know and face the truth; to see ourselves and cease
from laying our defections at your door; to see your
only goodness in our desperate need for you. Forgive us
through Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever.
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 295 "I know that my Redeemer lives"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory
Doxology
Anthem: "If My People Will Pray" Owens
Soprano Soloist - Karen Maloney
Scripture: Matthew 13:53-58

Sermon: "ANOTHER NOBODY?"
Prayer
*Closing Hymn No. 298 "Christ Arose"
*Benediction
*Choral Benediction "Alleluia!"
Postlude "Voluntary" Richard Peek
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. LeRoy Andrews, Jr. for "Father" LeRoy
Andrews. His birthday was April 28th.
Serving as Ushers today are: *Charles Penar, Dan Bosko,
Robert Knauer, and Dave McMillin.
The attendance last Sunday was 195.
Hospitalized: Mrs. Dorothy Meier, Mrs. Irene Wilson
Nursery will be provided today
Mr. & Mrs. Harry Fry will greet the Congregation at the
door this morning.
Tonight: 6:30 - Bible Study
Daily Devotions Booklets are in the Narthex. If you
want to leave something for the publishing of these
booklets - a box is provided. Use them - they are no
good laying on the table.
Monday - 6-9 - Aerobics in Rehoboth Hall
Monday - 7:00 - Follow-Up Committee Meeting
Tuesday - 6-8 - Aerobics in Rehoboth Hall
Wednesday - Youth: Wed. 7:30 P.M. - Council Meeting
Thursday - 6-9 - Aerobics in Rehoboth Hall: 7-9 Choir Rehearsal
Thursday - The Newsletter will be published - please have
all material in by Wednesday.
Saturday - 9:00 A.M. - We need men to help set up tables
in Rehoboth Hall for the Smorgasbord on Sunday.
Next Sunday- The Smorgasbord - Please pick up your
tickets today. \$3.00 Adults and \$2.00 for children
(10 and under). Please have all eats into the Church
by no later than 12. Someone will be here early at
9:00 A.M. Good entertainment will be started during
the meal. Please come out and support your Church.
See bulletin board for persons selling tickets other
than the office.

TRUTH SHALL SPRING OUT OF THE EARTH:
AND RIGHTEOUSNESS SHALL LOOK DOWN FROM HEAVEN.
YEA, THE LORD SHALL GIVE THAT WHICH IS GOOD: AND OUR
LAND SHALL YIELD HER INCREASE.
RIGHTEOUSNESS SHALL GO BEFORE HIM:
AND SHALL SET US IN THE WAY OF HIS STEPS. PS 85:11-13

- HYMN
- OFFERING/PRAYER
- DOXOLOGY
- PASTORAL PRAYER
- HYMN

PICTURE: 1 SAMUEL 2:1-10

SEARCH: "ANOTHER NOBODY?" ST. PAUL'S BUTLER 5/3/81

- HYMN
- BENEDICTION
- POSTLUDE

$\Gamma_{\text{H}, \text{LA}}$
 $\Gamma_{\text{A}, \text{OY}}$
 $\Gamma_{\text{F}, \text{OY}}$

SCRIP: 1 SAM 3:1-10; SERM: "ANOTHER NOBODY?"

(ILUS OLD TV COMM - CALL FOR MAN FROM GLAD)

THIS MUCH LIK LIF SITU = WEN IN TRUBL - CAL 4 MAN UPSTAIRS-SOS
STRNG MANY TIMES G SENT OUT CAL 4INDIVIDS CUM 4TH, SEFT TIMES
ALMOS ALWAYS BIN MEN OR PEOP OF SMAL IMPORT
MEN OF LITTL MEANS/LITTL VALUES IN EYES OF WORL

NOBODYS WE WUD CAL THEM

SAMS MOTHR HAD DECCAT HIM 2 TH/LORD & THIS DUN WEN WAEND AGE 3
HE NOW THIS PT IN SCRIP AGE OF 12

THIS PARTIC TH/EVE START OUT AT SUNDWN LIK ALL OTHR EVES
TH/YNG ASSIS HAD LIT 7BRANCH LAMP WH/BURN FR/SUNDWN 2MORN OUTSI
TH/VEIL OF TEMPL

THEN HAD LAIN DWN NEARBY MAT & WENT 2SLEEP
VSS 2-3-B4 MORNING

VS 4-G CALLED

VS 5-SAM THOT IT WAS PRIEST ELI NEEDING HELP

VS 6-SAME THING OVR AGIN

VS 7-IN YNG LIF SAM, NOT YET BLONG 2 LORD EVN THO HE DED 2HIM

IT THIS PT G WANT 2REVEAL SELF 2HIM

VSS 8-9-ELI AWAR MUSB FR/G & INSTRUC SAM ANSR ACCORDINGLY

VS 10-NOTIC HOW AUTHOR DESCRIB THIS

LORD CAME & STU-INDICAT VERY PRESENC OF G THER

DUZNT MEAN SAM SAW G, BUT HE THER W/SAM AT THAT TIME & PLACE

SAM KNU THEN THAT G HAD SPECIL ASIGNMEN 4HIM & G GAV MESAG

EVN THO SAM AMONG PEO WHO WUDNT LISTN 2WAT G WANDD THEM 2DO

& EVN THO KNU HE LIV IN IMORAL/DEGEN SOCIETY, G HAD USE 4

HIS TALENTS & ABILTY

BUT WHO WAS SAMUEL?? AN IMPORTANT PERSON? A VERY GIFTD INDIVID?

NO! HE WAS A NO BODY & THIS IS HOW WORL WUD LK AT HIM

BUT G HAD CALLD HIM & G WANTED 2USE HIM

G DUZNT CALL EVRONE AS DRAMTICLY AS THIS

IN MOS CASES TH/CAL OF G IS NEVR AS DRAMTIC AS THIS

? G HAS CALLD EA OF US HERE THIS MORN

JUS UR B HERE IS INDIC OF THAT, SUMHOW, SUMWAY U HAV ANSRED

THAT CAL

BUT HAV U LISTNED 2WAT G WANTS FR/U???

WE LIV SIMLAR SOCIETY LIK SAM, WE C RND US SIN/EVIL SIK SOCIETY

WE C WIDSPRED IMORALTY SWEP NATIN, WE C CHEAT/STEAL/CONIV PEO

EVRWHER

MAY EVN QUES WHY G NO DUN SUMTH BOUT IT

BUT HE HAS & COTINU DO SO BCUZ HE CAL MEN/WOMN ALL TH/TIME

BUT WE ONLY THINK IN TERMS OF "BIGGIES" -B SUNDAY, B GRAHAM, ETC

BUT WE DONT THINK IN TERMS OF G CAL "NO BODY'S" & MAY HAV ASKD

"WHO IS THIS NO-BODY?" WHERE DID HE/SHE CUM FROM?

(ILUS FATHER SEEK SON STOLEN BY INDIANS) *INDIAN INDIANS, JEH*

THIS HOW OUR FATHER SEEKS US-HE CUMS & WHISPRS OUR EARS & SEEKS
OUR RESPNS & ANSR

WE HAV HERD/READ OF GRT & NEAR GRT BIN SUMOND BY G, BUT ALL OF
THEM HAV BIN NOBODYS IN TH/SITE OF G

IT IS & ALWAYS HAS BIN A KNOWN FAC THAT TH/NOBODIES OF
TH/WORL R TH/ONES WHO R ABL 2ACOMPL TH/GRT THINGS 4 GOD

G DUZNT NEED GRT PEO 2DO HIS WORK

HE NEEDS PEO WHO OFT TIMES R SHUNND/PASSD OVR BY OTHRS

U & I ONLY C TH/CIRCUMSTANCS OF PERSN LIF, & NO KNO WAT G MAYB
MAKING OF THAT PERSNS LIF

(ILUS HYMNWRITERS - I SOT TH/LORD & AFTERWARD I KNU)

MA - TAK EA US & CHNG US FR/WAT WE SO OFT STRIV 2B IN2 WAT

HT ANTS US 2B SIMPLY BCUZ WE HAV BIN WIL 2HEAR HIS CAL &

HA- RESPONDED 2IT.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, pastor
 Trinity Church, New Bloomfield 9:00 A.M.
 Christ Church, Duncanton 10:30 A.M.

THE ORDER OF WORSHIP July 25, 1971

The Organ Prelude
 *The Hymn of Praise 50
 *The Call to Worship
 *The Prayer of Confession (Unison)
 O God, most merciful Father, we bow before thee
 and confess our sins. First foolish children
 we have rebelled against thee and our true
 home; we have wandered into far countries
 seeking the gratification of our own desires;
 we have wasted thy good gifts in self-centered
 living; we have sought refuge amidst the giv-
 ings of alien places. Thine our rebellion
 we confess before thee. Lord, have mercy upon
 us. Give us to know with joy that our sins
 have been removed from us and that we have
 come once again to our true home. Amen.
 *The Kyrie
 *The Absolution of Pardon
 *The Sermon--J. Amos 1 1-16
 *The Gloria Patri
 *Pastoral Prayer
 Announcements
 The Receiving of Tithes and Offerings
 *The Benediction
 *The Our Father Prayer and Lord's Prayer
 *The Hymn of Meditation 207
 *The Lesson---"Another Nobody"
 *The Common Prayer
 *The Hymn of Response 466
 *The Benediction
 *The Threefold Amen
 *The Postlude

*God, merciful Father

CHURCH ANNOUNCEMENTS

Next Sunday August 1st the time of worship
 will change. Christ Church will worship at
 9:00 A.M. and Trinity Church at 10:30 A.M.

Next Sunday Rev. Luther Seibert will be our
 guest pastor. We are happy to announce that
 an old friend Rev. Aron Seidouridge will be
 the guest pastor for the three following
 Sundays.

TRINITY CHURCH ANNOUNCEMENTS

This morning we welcome as new members Mr.
 and Mrs. Edward Reich and Mrs. Linda Beck.
 We pray that God may bless each of them as
 they enter into the fellowship of this church.

Wm. Shadley is still in the Carlisle
 Hospital. Lloyd Link is in the Polyclinic
 Hospital.

CHRIST CHURCH ANNOUNCEMENTS

Mrs. Bertha Dressler is in the Polyclinic
 Hospital in Room 143.

RECEPTION
 NEW MEMBERS

UNION CONGREGATIONAL CHURCH

Crested Butte

PRELUDE

CALL TO WORSHIP

INVOCATION

*HYMN

18 123

RESPONSIVE READING

28 37

*GLORIA PATRI

PASTORAL PRAYER

LORD'S PRAYER

PRAYER RESPONSE

The Congregation

Hear our prayer, O Lord; hear our prayer
O Lord; Incline thine ear to us, and
grant us thy peace.

Amen.

OFFERING

*DOXOLOGY

5

SCRIPTURE

Matthew 11:28-30

*HYMN

200 74

SERMON

*HYMN

212 117

BENEDICTION

*The Congregation is requested to stand

The historic Union Congregational Church
welcomes you to worship in this most
beautiful place. May you find a dynamic
stimulus to an ever deepening relationship
with God and with others, as well as the
"peace that passes all understanding."

"Another Nobody?"

Scripture: Matthew 13:53-58

Text: Matthew 13:54b-56

Jesus visited Nazareth twice during His public ministry and this was probably the second occasion for Him to do so. The first time He read the Scripture in the Synagogue and they were angry with Him and made a move to kill him.

But we don't read of that during this visit, we just read that the people once again were astounded by His knowledge and power. But the actual questioning about Him amounted to asking if this was yet "Another Nobody?" These people had heard and seen so called religious leaders come and go. They had heard of the great, the near great, and the ~~Not~~ so great prophets of old. They had heard how they came dressed more common than the poorer class and they were supposed to be the spokesmen for God. But a goodly number of them were nothing more than men seeking to make names for themselves. They were nobodies, their ministry amounted to nothing and there had been an overabundance of them; too many to count; and too many to even care about another one on the scene. "Who was this present Nobody? Was He for real? He had the same appearance of so many others. He was saying the right things and doing the right things, but just who was He?

Way back many years ago as these people had been told an event took place which later caused them all to pause and question anyone who stood forth as God's appointed servant.

On that particular night, the evening had started out like so many others in the Temple at Shiloh. At sundown the young Temple assistant had lit the seven branch lamp which burned from evening to morning outside of the veil. Then he lay down on his mat nearby and went to sleep. Shortly before dawn he was awakened by a voice calling and he answered, "Here I am." Thinking it was the Temple priest he went to him and asked what he wanted. The priest replied that he had not called and he should go back to sleep. He laid down again and once again the voice called, "Samuel." And sleepily he arose and went to the elderly priest and was told that he had not called him. A third time while sleeping

he was called, "Samuel". And a third time he went to the priest, but this time aged Eli knew that God must be calling him. So he advised him to answer, "Speak Lord, for Thy servant ~~is listening~~ heareth."

Sure enough, when he laid down again the voice ~~came~~ called to him, "Samuel."

And he answered, "Speak Lord, for Thy servant ~~is listening~~ heareth."

And God told him the message which he wanted the young prophet to hear. Samuel knew then that he was appointed by God for this task and that he was going to be used by God as one of His instruments. He knew that even though he was in the midst of a people who would not listen to what God wanted them to do; and even though he was in an immoral and degenerate society that God has a use for his talents and abilities.

Who was he? Another Nobody? Of course he was in the eyes of the world. But God had called and God wanted to use him. But God does not always call everyone as dramatically as this. But has He called you? Have you even listened for His call? Or perhaps have you been too busy believing that you know what God wants from you and you have drowned out His voice by your own?

We are living in an age very similar to that in which Samuel lived. We see all around us the sin and evil of a sick society. We have seen the widespread immorality which has swept our nation, and the world. We see the cheating, the scheming, the conniving of people everywhere. Perhaps we have even questioned why God has not done something about it. But the strange thing is that God had done something about it and continues to do something about it. He has been calling men and women for years. And when we think of them we only think in terms of the biggies. Billy Sunday, Billy Graham, and others like them. But we don't think of the nobodies who have never become world renowned. These people have been working quietly in a sea of sin and sinners in the world. Perhaps from time to time our question has been, "Who is this? Another Nobody?"

(Illustration of father seeking son stolen by indians & finding him)

This is the way our Father seeks us. He comes and whispers in our ear, seeking our response and our answer. We have read and heard of the great and near great

for God. and how they have been summoned by Him. But all of them have been Nobodies in the sight of God. It is and has always been a fact that the nobodies of the world are the ones who are able to accomplish the most for the Lord. God doesn't need great people for His work. He needs people that others, many times even us ask, "Another Nobody?" For you see, so often we look at the circumstances of that person's life, but we don't know the use God may be making of them.

(Illustration of hymnwriter, "I sought the Lord and afterward etc)

May God take hold of each of us and change us from what we so often strive to be into what He wants us to be simply because we have been willing to listen for His call and have responded to it.

Another Nobody

Text: I Samuel 3; 10b "Speak Jeshua, your servant is listening."

I think most of us have by now seen the television commercial of which there are several variations, but basically it is a scene of a husband and a wife and they become engaged in an argument over a soggy sandwich. Then into the picture comes a white haired man riding in a sort of ricki-tracy type of vehicle, being summoned by the words, "Call for the man from 412." Although this is a sort of ridiculous type of scene it recalls to mind that this is pretty much like our human situation. Then we become involved in a situation in which we are sort of confused or in over our heads, we summon the man upstairs. He sends out a distress call to God.

But the strange thing about this is the fact that many times God himself has sent out a call or summons to an individual in a certain time and place. Almost all of these individuals have been, men of small importance. Men of little means. Men of little value as far as the world is concerned. He would call them nobody. Let us look today at yet another nobody.

We heard in our scripture the story of how Samuel came into the temple. Now his mother who had been sterile, prayed to God for a son and her prayer was answered. The priest presented this son to God in the temple. One would be led to think that since he was in the temple, he had received his call and another summons was not necessary. But if we read on we see that God indeed calls him and appoints him to a certain task.

The young boy Samuel was sort of an apprentice shrine attendant, or perhaps sort of a junior grade levite. He worked in the temple at Shiloh. One of his jobs was to light the seven braned lampstand each evening, and then to put them back morning. He worked under the direction of all the temple priest. He learned the history and lore of Israel as he worked around the ark of the Covenant. Each year he saw his father and his mother when they made their annual pilgrimage to Shiloh. Each year his mother brought him a new sanctuary sash, call ed an ephod, which she made for him.

The others on the temple staff were the two sons of Eli, Hophni and Phinehas. But these two young men were hardly models for Samuel to follow. And so perhaps Samuel had sort of an identity problem working in the temple. He probably wondered just who he was and why he was there. We

as I hardly follow the sons of Eli as examples of how to live. He may not have known any better but he certainly knew that the way they lived and the things they did were not proper. And more so since they were done in the house of the Lord. He saw how they took the choicest offerings for their own consumption. How they caroused with the female worshippers and thereby lowered the ethical and spiritual tone of the Temple. And he also saw how their father Eli, had no control over their actions, nor did he really try to repress their evil deeds.

So here he was, a young boy away from home, in strange surroundings. Living among a rather odd family, not having anyone to talk to and so he must have asked himself dozens of times, "Who am I?" Then he ~~must have~~ looked to Eli for ^{GUIDANCE} help, he certainly did not get it there. ^{HE COULD NOT GUIDE OWN JEMS} There was an old man, so fat, that he eventually fell off a stool and broke his neck and died. He could not look to the two sons Hophni and Phinehas because they were out and out scoundrels. ^{TAKEN} There [^] does a twelve year old boy turn for help, for counselling? Josephus the ancient Jewish historian tells that Samuel was twelve almost the age of our Miryam- or becoming a son of the law, on the night when he was confronted by the Voice.

It had started on another night in the Shiloh Temple. It was late he had lighted the seven branch lamp which he kept burning until sunrise in the sanctuary. He then lay down on a mat nearby. Shortly before dawn, ("the lamp had not yet gone out") as the third chapter tells us, Samuel was awakened by a voice. So he arose and went to Eli thinking that the aged priest had called him. But Eli replied that it was not he who had called him. A second time he was called and again, sleepily and obediently he went to Eli, only to be told again to go back to bed that he had not called.

A third time he went to sleep only to be awakened again. Samuel the voice called. Again he went to the elderly priest and shaking him awake again, asked what he wanted. And so finally Eli realizes what the young boy does not, that this is a summons from God. So he tells him to lie down and if he calls again say, "Speak O Lord, your servant is listening." So

Samuel goes back and lies down on his mat again. Samuel. Unmistakably the summons came again. Thus Samuel knew that God was calling him. So he answered ^{LATER FOR} "Hark Yehweh, your servant is listening." And ^{HEARD} ~~so~~ God reveals himself to Samuel and tells him of what he is going to do to Eli, to Hophni and Phineas.

Thus Samuel knew that he was appointed by God to be one of his instruments. He knew at least who he was and he knew that although he was among a society that was degenerate and degenerating, that although he was among an immoral people in an immoral land, that although he was in a corrupt environment in this very temple, he knew, that God had a use for him and his abilities.

God does not call everyone as dramatically as this. To some it may be this way, but perhaps for some it is in a more silent subtle way.

But one thing is certain that we all have a call from God. If we have never heard it or have never felt it, perhaps we have not stood still long enough for His voice to come through to us. So we must first learn the patience of waiting for God as the psalmist tells us, "Wait for the Lord, Wait I say on the Lord."

We are living in an era or one very similar to that in which Samuel lived. To see all around us the evil of men and mankind. To see the widespread immorality that has swept not only our nation, but the world. To see the cheating, scheming, conniving of people everywhere. Perhaps we have even wondered why God does not do something about it. But the strange thing about it is that God is and has been doing doing something. He has been calling men all around for years. The message has gotten through to some of these men, and we can see the results of this. When we name them they always include the names of the great men of religion. I think we all have a pretty good idea of who they are. But this list does not include men of lesser stature or men who have not become world renowned. But nevertheless they are there and have been there working quietly among the sea of sin and sinners in the world.

Toward the close of the eighteenth century a settlers son was stolen by marauding indians somewhere in Pennsylvania. The man searched tire-

JWH NEWTON MAGAZINE ILLUSTR. OF SOME GREAT MEN OF RELIGION TO C. 2. 6.

only for his son. At great and grave personal risk he began the practice of visiting Indian villages. Here he would ask if he could whisper one word to the young braves who were the age of his son. He was passed off as some kind of white crackpot and so he was permitted to approach each brave in the village. He would whisper only the name Tommy to the boys. This went on for sometime until finally after severe hardships suffered by the father, he came to this Indian village in Ohio. Here in this village he went from boy to boy repeating the name Tommy in their ears. Suddenly one boy turned and looked at him. From somewhere back in the distant past an almost forgotten memory had been recalled. The boy looked at this man and with much difficulty he formed and repeated the word, "Father."

This is the way our father seeks us. He comes to us and whispers in our ear seeking our response and our answer. We can read and have read of the great and lesser great who have been summoned by God. But *many* of these who are called are nobodys. People to whom no one gives much hope of doing anything worthwhile. Yet, very often it is these nobodys that are able to accomplish the most for their Lord. Another nobody, we may ask? Not necessarily, perhaps another chosen of God and called as only He can call.

"I found the Lord, and afterward I knew he moved my soul to seek Him,
seeking me;

It was not I that found, O Saviour true;

No, I was found of thee.

Thou didst reach forth Thy hand and mine entold;

I walked and sank not on the storm vexed sea,

For not so much that I on Thee took hold,

As Thou dear Lord, on me. 1837

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Mother's Day Festival of the Christian Home May 10, 1981
The Rev. Ralph C. Link, Pastor
Mr. Dan Hodges - Youth Director and Assistant
Mr. Gary Butler, Organist
Mr. Roland Thompson, Saxophone
Ginger Harbison, Lloyd Link, Youth Choir Dir.
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Prelude in E minor" J. S. Bach
*Processional Hymn No. 349 "O For a Thousand Tongues to Sing"
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus' name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever.
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Children's Moment (All Children please come forward)
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory
Dc .ogy

Anthem: "Abundantly" Yohann Anderson
Scripture: Luke 12:13-34
Sermon: "INSTANT GOOSE"
Prayer
*Closing Hymn No. 606 "He Leadeth Me, O Blessed Thought"
*Benediction
*Choral Benediction "Alleluia!"
Postlude "Fugue in G major - BWV-541" Bach
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Edward Weichey in memory of "Parents"
Mr. & Mrs. Floyd Miller and Mr. & Mrs. Stanley Weichey.
Serving as Ushers today are: *Barb Vargo, Virginia Mangel, Nancy Link and Karen Link.
Nursery will be provided today.
Marlene Riemer will greet the Congregation at the door.
MONDAY 6:30 - BOARD OF CH. ED. - also Teachers & Officers
The attendance last Sunday was 156 (where O where did everyone go after Easter)
May 31st is open for Altar Flowers. June 21st and 28th are still open - please sign up in the Narthex if you desire any one of these Sundays.
Tonight - 6:30 - Bible Study
Monday - 6-9 - Aerobics in Rehoboth Hall
Tuesday - 6-8 Aerobics; 8 - Volleyball
Wed. - 6:00 - Mother and Daughter Banquet. The Morley Family Singers will entertain. Meat and dessert will be furnished. Bring a tureen and a friend.
Thurs. - 6-9 - Aerobics in Rehoboth Hall
TODAY - 12:30 - Smorgasbord in Rehoboth Hall. Please go in and take a seat. There might be a few tickets left today - we will let you know.
Bob Dellen and Chet Stauffer will visit the Hospital this week.
Pre-registration for Vacation Bible School will be May 23rd from 1:00-2:00 P.M. A "Special Suprise" has been invited to be with us this day. So bring your friends, neighbors, and come join in the fun, and pre-register for V.B.S.

Script: Mt. 12:13-21; Text: Mt 12:21

Wen versn fal victim 2 own devices etc, say=Cook Goose
Ma, sum quikly, or ovr certin period
(Illus mother goose fairy tale & goose lay godn egg)
He destroy prosperity, had ded goose, & no say Cook Goose
(probably did later), But killed goose=& wat prove?
part this wat Js try 2 tel multitude

Lk say=innumerabl numbr
Js giv practical day/day advic & thez comon ordnary
But lik mos ordnary peop want mor out of life
Didn't hav beer commerci remind-only go round once
& Bcuz this they no ~~know~~ kno need 4 mor gusto
Did C mor peop round had more than they, & want sum
1 fello want Js setl disput inheritanc-Js pt out life
no madeup abundanc of things

Tol story man & abundanc, set 2 preserv & lost soul,
lef everthin Blind & so sed-VS 21
No say persn mus B destitut; nor not hav possesins
But say wen possesins get in way luv of G, then U not
rich in way that counts-that richness is 2ward G

Only thing abid is wat sent ahead
Thez peop cam long line ancestors lik them; bak wen
Mos led peop 2 From land-G say-Wil put natins out B4
thee by little & by little=ment step by step
But did peopl acctpt & grin patienc? No, they murmur
complain Bcuz no hav thing hand 2 them instantly
But we liv dif age, dif time & surly thing dif?

No they arnt, hus & cry 2day-I want all of it now;
We want Instant Goose, Instant golden eggs
Evn mong many Xpians 2day preval & if listn rado/tv
Ther anser 4 watevr you may need

H-v 2B succesful, powrful, betr like, make mor money,
& be grief, divorc, lonlines, guilt, ill health, old age
middy age, youth etc.

Lk bookshelf="How to" mor; listn sum Gospl music
We involv ME GENERATIN & we lk 4 selvs & Js preach
(Illus Africa Tribe & "Are you well?" "I am" agin
this sho luv, concern of othrs & this wat Js spk of
(Illus Billy Jean King vitamin commercial)
This end spk wel of certin brand evangelicliam 2day
Swept, & sweep natin; lk, hope instant results Xpian li

Mus B certin thing happn 2B real experienc
G's Word, knowledg of same; spitul maturty; victry life
But His way no rush, rush-it slow daly smal scal
How much U gro 2day? Can U notic it? Wil U kno 2more?
It scrip memoriz, vs understud, G directin etc
Js no pas kingship now, only cross; tent how 2 giv, not
get mor; how sufr, not escap; shar, no hoard; serve etc
(Illus Chester Betterman) Wich 4us? Instant Goose?

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 24, 1994

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

NEW CLASSES

ASCRPTION

*CALL TO WORSHIP:

O LOVE THE LORD, ALL YE HIS SAINTS:
FOR THE LORD PRESERVETH THE FAITHFUL,
AND PLENTIFULLY REWARDETH THE PROUD DOER.
BE OF GOOD COURAGE, AND HE SHALL STRENGTHEN YOUR
HEART, ALL YE THAT HOPE IN THE LORD. PSALM 31:23-24

*Hymn

OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: LUKE 12:13-24

SERMON: "INSTANT GOOSE" - ST. PAUL'S BUTLER, 4/10/81

*HYMN

*BENEDICTION

*POSTLUDE

5/10/94

5/10/94

5/10/94

Serch 4 personl satisfac, enjoyment?
 Js preach agin 2 multitud peop & sed=So is he that
 layeth up treasure 4 himself, & is y
 rich 2ward God."

EXECUTIVE COMMITTEE — General Chairman, Rev. Edgar Ventner; Special Assistant, Rev. Randolph Bandy; Vice-Chairmen,
 Mr. Kenneth O'Connell and Mr. Jack Radcliff; Secretary, Mrs. Charlotte Ferguson; Treasurer, Mr. John Wise;
 Mr. Robert Dyer, Mr. Cassius Armage, Mr. Ken Cypher, Mr. Charles Deigh,
 Mr. Ralph Link, Mr. David Goncalves, Mr. Luther Heyda, Mr. Randolph Heyda, Mr. Richard Patterson, Rev. Dan Perrin,
 Mr. Jack Miller, Mr. Wayne Stair, Mr. Donald Thomas, Mr. Phillips Weigard, Rev. David Wilson,
 Mr. William Young.

Administrative Committee

STARTING NEXT SUNDAY, MAY 1st, WE WILL BE TRYING TO HAVE
 SUNDAY SCHOOL CLASSES FOR ALL AGES.
 WE WILL ALL MEET HERE IN THE SANCTUARY FOR OPENING EXERCISES
 AND THEN WE WILL GO TO OUR RESPECTIVE CLASSES.
 ADULT CLASS WILL REMAIN IN THE SANCTUARY AS BEFORE.
 WE NEED TO GET OUT THE WORD OF WHAT WE ARE TRYING TO DO,
 AND SO WE ARE ASKING THAT YOU TELL YOUR FRIENDS AND NEIGHBORS,
 AND UNCHURCHED PEOPLE YOU KNOW, AND INVITE THEM TO COME AND
 JOIN US FOR SUNDAY SCHOOL AND CHURCH.
 AFTER THE CHURCH SERVICE ON MAY 1st, WE WILL BE HAVING A
 FELLOWSHIP DINNER DOWNSTAIRS. YOU ARE ASKED TO BRING A TUREEN
 AND WE WILL HAVE A TIME OF FELLOWSHIP, AND FOOD, AND FUN
 TOGETHER.
 LET'S DO WHAT WE CAN TO STIMULATE SOME NEW INTEREST IN OUR
 CHURCH AND SUNDAY SCHOOL.

ON MAY 21st, WHICH IS A SATURDAY EVENING WE WILL BE CELEBRATING
 A FAMILY NIGHT. THIS IS A DINNER TO CELEBRATE MOTHER'S DAY,
 FATHER'S DAY, AND FAMILIES IN GENERAL. IT IS A TIME FOR ALL
 OF TO COME TOGETHER AND HAVE NOT ONLY A WONDERFUL MEAL, BUT
 SOME GOOD CLEAN FUN. PLEASE PLAN NOW TO BE A PART OF THIS
 PROGRAM.

SCRIP: LK 12:1²⁻³⁴; Serm: "INSTANT GOOSE"

MOTHR GOOSE STORY=GOOSE THAT LAID TH/GOLDN EGG

FARMR WHO DISCOVER THIS GOOS,BCUM IMPATIENT,CUDNT WAIT 4DAILY QUOTA OF ONE EGG

CHOP OFF GOOS WED 2DISCOVER SECRET OF EGG SORCE,& DESTROY SORCE HIS PROSPERTY - DED GOOS,NO MOR EGGS - WAT STCRY PRUV???

WF V SAYING=HE/SHE COOKED HIS/HER GOOSE

THIS SCRIP PT OUT SEVRL LESSNS 4US

BGIN CHAP INUMRBL PEO CUM P JS & HE GIV PRACTICL ADVIC 2LIV BY BUT THEZ PEO WANT MOR OF LIF,THEY COMON/ORD PEO

BUT SAW PEO AROUND THEM W/MOR THAY HAD,& SO WANTD MOR

VSS 13-14=JS SIDESTEP FAMLY DISPUTE

VS 15=PRACTICL ADVIC,BUT TRY TEL GENRATIN BENT ON MOR & MOR,& MOR

VSS 16-20=HE LEFT ALL BHIND

VS 17=CP TWEEN GODLY/UNGODLY,WORDLY/SPIRITUL

JS NO SAY CUDNT HAV HOMRES,PROP,CARS,BANK ACCT,ETC.

BUT QUESTIN IS=DO THEZ THINGS GET IN UR WAY OF LUV OF GOD??

THEZ PEO 2WHOM JS SPOK WER FR/LONG LIN ANCESTRS CUM THRU WILDRNES

THEY BIN DELVR FR/SALVRY,IN2 WILDRNES & COMPLAIN,GRIPE AGIN GOD

DEUT 7:22=G MENT "STEP-BY STEP" ONTGO PROCESS & TAK PATIENC

OLD SAYING=LORD GIV ME PATIENC,BUT I WANT IT NOW

BUT THEZ PEO OF JS TIM WER DIF FR/US,RITE???

WRONG! WE LK THEM & MOR SO=MOS US HAV TASTD OF TH/SO CALLD,

"GUD LIF" & WE LK IT & WANT MOR

WE WANT=INSTANT GOOSE,INSTANT GOLDN EGGS!

PREVLENT AMONG MANY XPIANS 2DAY

EXAMPL=RELIG RADIO.TV BROADCAST THET FORMULA 4PRACTICLY ANYTHING

U WANT AN ANSR FOR

HOW 2B MOR SUCEFUL,POWRFUL,BETTR LIKD,

HOW 2MAK MOR MONY,COPE W/GRIEF,GILT,DIVORC,LONLINES,ILL-HELTH,

OLD AGE,MIDLAGE,YOUTH & SO ON

JS SPOK SHEVLS & U WIL FIND MOR "HOW TO" BKS TAPES

GOSPL MUSIC & MUCH SPKS OF DO THINGS 4OUR SELVS

WE INVOLV IN "ME" GENRATIN, WE R LK OUR 4SELVES,& THIS WAT JS

PREACH & TEACH ABOUT

(ILUS TRIBE EAST AFRICA & GREETING WEN FIRST MEET SUMONE)IMXMRN

THER IS CARING/SHARJNG CONCERN W/OTHS

THIS WAT JS TALK BOUT HERE

(ILUS BILLY JEAN KING & COMERCIL=U CAN NEVR DO ENUF 4 URSELF)

UNFORTUNATLY,THIS HAS CREPT IN2 XPAINTY

IT IS TIME OF LK & HOPE 4INSTANT RESULTS BCUZ U R A XPIAN

THER IS PREACH/TEACH 2DAY SINC U A XPIAN LIF SHUDB BETTR,U SHU

HAV MOR BCUZ G WIL BLESS U MOR BCUZ U R A XPAIN

(ILUS RADIO PREACHR & THEORY ON SIKNES/DISEAS & QUIT LISTNING)

G CAN/WIL GIV VICTRY 4XPIANS,BUT WIL STIL SUFFR/DY/B ILL ETC.

G'S WAY IS NOT INSTANT ANYTHING, IT IS A SLOW,STEP BY STEP,DAY

BY DAY GROWTH THAT TAK PLAC BCUZ WE SEEK 2GROW

AT END THIS DAY CAN WE LK BAK & C HOW MUCH WE HAV GROWN??

WIL WE NOTIC GROWTH 2MORROW?? NEX DAY??

HOW MUCH R WE ABSORBBING G'S WORD? HOW DOES IT AFFECT US??

(ILUS DAILY BRED THIS WK & "GUD SAMARITAN LESSON)

JS IS NOT PASSING OUT KINGSHIPS - ONLY CROSSES

HE HAS TAUT US HOW TO GIV MOR,NOT GET MOR

HOW TO SUFFR,NOT ESCAPE2SHARE,NOT 2HORD,

2B A SERVANT,NOT 2BSERVD

(ILUS CHESTER BITTERMAN & WYCIIF TRANSLATRS JOB)

WHICH IS IT FOR US?? IS IT INSTANT GOOSE??

INSTANT GOLDN EGGS OR CONTINUL SERCH 4PSRNL SATISFACTIN & ENJOYMENT??

THIS WAT JS PREACH AGIN 2THAT THRONG OF PEO & SUM UP BY SAY=

READ VERSE 21

"Instant Goose"

Scripture: Luke 12:13-34

Text: Luke 12:21

There is an expression which is used of a person who has been involved in a situation which produces some certain result and we say, of that person, "He has cooked his goos." This may come to pass rather quickly or may come about in a slower fashion. But one thing is certain, and that is, the end result can be assured by certain actions.

An old Mother Goose fairy tale points this out in the story of the goose that laid the golden egg. The farmer who discovered this golden-egg-laying goose got impatient. He couldn't wait for the daily quota of eggs and so he chopped off the head of the goose to find the source of the eggs and in so doing he destroyed his source of prosperity. At this point he had a dead goose, no more golden eggs, and we couldn't say that he cooked his goose, (but he probably did later), but he had killed it. Now what does such a story prove to us?

There are several lessons here and a part of this is what Jesus was trying to relate to these people. At the beginning of this chapter Luke tells that there is an innumerable number of people who came to Jesus. Jesus was giving very practical advice to these people in how to live day by day. These were common ordinary people for the most part. But like most ordinary common people they wanted more out of life. They didn't have the beer commercials to remind them that they only go around once through life and because of this they were in need of more gusto. But they did see those around them who had more than they did and they desired to have that for themselves.

One fellow wanted Jesus to settle ~~and~~ a dispute over an inheritance. But Jesus pointed out that life is not made up of the abundance of things in this life. Then He told a story of a man who had abundance and who sought to preserve and add to that abundance and he lost his soul and left everything behind. Jesus said, "So is he that layeth up treasure for himself, and is not rich toward God." He wasn't saying that a person had to be destitute in life, nor

was He saying that a person could not have possessions. But He was saying that when your possessions get in the way of your love for God, then you are not rich in that which counts. And that richness is toward God. All of the other things of this life are fleeting and passing. The only thing which abides is that which has been sent on ahead.

These people to which Jesus was speaking came from a long line of ancestors who were just like them. Back in the days when Moses was leading the people of Israel to the Promised Land, they were told by God through Moses as we read in ^{DEUT} the 7th chapter the 22nd verses, "God will put out those nations before thee by little and by little." God meant that step by step this was to be taken care of. But did this phase these people so that they gained patience in waiting for God's direction and leading in all things? No, they didn't accept this. They murmured and complained because they didn't have everything handed to them instantly. But since we live in a different time and a different age, surely things are different, aren't they? No they aren't. The hue and cry today, just as it was then, is, "I want it now, all of it." We want "Instant Goose," "Instant golden eggs."

Even among many, many, Christians today is this prevalent. If you listen to religious broadcasting on the radio or TV you will soon discover that there is a formula for practically anything you may want and answer for. We are told how to be more successful, how to be more powerful, better liked, how to make more money, how to cope with grief, guilt, divorce, loneliness, ill-health, old age, middle age, youth and so on. Look at the bookshelves on the bookstores and you will find more "How to" books than anything else. Listen to the Gospel music and much of it speaks to doing things for ourselves. We are involved in a "Me2 generation. We are looking out for ourselves and this is what Jesus was teaching against. A tribe in East Africa may well have a better grasp of this situation than many of us. When a person meets another for the first time in that day the greeting is, "are you well?" And the response is, "I am well if you are." There is a caring and sharing of the needs and concerns of others.

This is what Jesus was speaking about to these people.

There is a famous female tennis star who advertises a certain brand of vitamins on TV. She concludes her message about why you should use these vitamins with the words, "Because you can never do enough for yourself." In this respect she could very well speak for a certain brand of evangelicalism which has swept and continues to sweep our nation today. It is a time of looking, and hoping for instant results in the Christian life. Since a person becomes a Christian, then there must be certain things which do not happen because of that Christianity, and there must be evidence of other things because that person is now a Christian. These people are looking for instant results in spiritual maturity; knowledge of God's Word, or His will; victory in certain areas of the individual life and so on. But God's way is not rush, rush, rush. It is slow and on a daily small scale. How much have you grown spiritually today? Can you notice it? Will you know of it tomorrow? Perhaps not. But it is a Scripture passage memorized; the truth personally revealed through a verse; getting the message from God to assist someone; overcoming something unspiritual by daily placing that problem in God's keeping and so on.

Jesus is not passing out kingdoms now, only crosses. He has taught us to give more, not how to get more; how to suffer, not how to escape; sharing, not hoarding; how to be a servant, not be served.

(Illustration of Chester Bitterman and Wycliffe translator job)

Which is it for us? Is it "Instant Goose?" ; instant golden eggs or the continual search for personal satisfaction and enjoyment? This is exactly what Jesus was preaching against to that multitude of people. He said, "So is he that layeth up treasure for himself, and is not rich toward God."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday in Eastertide May 17, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Danny Mangel and Amy Vargo - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude Voluntary I R. Peek
*Processional Hymn No. 12 "O day of rest and gladness"
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus' name. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever.

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 458 "Take My Life, and Let It Be"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory

Doxology

Anthem:

Scripture: Deuteronomy 30:15-20

Sermon: "Help Wanted:

Prayer: Apply Inside"

*Closing Hymn No. 430 "Reach Out to Jesus"

*Benediction

*Choral Benediction "Alleluia!"

Postlude Sonata II Johnson

F. Mendelssohn

Allegro Maestoso e Vivace

***** *Congregation Standing *****

The lovely flowers on the Altar have been placed by

The Paul Campbell Family in memory of Mr. & Mrs. James

P. Christy (Joan's Mother and Father)

Serving as Ushers today are *Rob Vinroe, Bob Deilen,

Randy Deilen and Brian Kennedy.

The attendance last Sunday was 227.

Mr. & Mrs. Gottlob Kradel will greet the Congregation

and Visitors at the door today.

> Mrs. Emma Heginbotham will be 94 this Tuesday. 100 Muntz
Howdy and Dutch Bolam will be visiting the Hospital
this week.

Tonight - 6:30 - Bible Study

Monday - 7:30 - Fidelity Bible Class

Monday - 6-9 - Aerobics in Rehoboth Hall

Tuesday - 6-8 - Aerobics in Rehoboth Hall

Wed. - Youth Choir Rehearsal; 7-9 - Chancel Choir

Wed. Youth - When playing Basketball and Volleyball

the Youth must have tennis shoes on playing on the

floor of Rehoboth Hall.

Thurs. - 6-9 - Aerobics in Rehoboth Hall

Thurs. 6:30 P.M. Butler Area Layman's Dinner (Ladies

Nite) at Grace Reform Church in Harmony. Tickets are

\$4.00 - See Chuck Penar and J. Walter Harmon for

tickets.

I wish to thank all those on the Sm. A. Board Committee, at

all the so. the act up, and took them tables, sent food or

money, and tickets. I would like to thank the

entertainers: Mr. Gary Butler for his music. A small

profit of \$837, to be applied to Rehoboth Hall.

> Tuesday - 7:00 Teachers Training Meeting. P. V. S.

"Help Wanted: Apply Inside"
 Scrip: Deut. 30:15-20; Texr: Deut. 30:19

peop is wandr 40 yrs, now verg cros From land
 "a has led all time, but no cud cros Bcuz disob God
 as peop who wer childrn orig peop Lv Egypt
 they all dy & wandr 40 yrs
 Esene Mos shar mesag 2 Nu famly & say=Vs 19
 He tel need 4 help Byon in Nu land
 (Illus boy ask mother about lying)
 His theol may no bin rt, but least seek make choice
 All us threshol mak choices much lik Mos call peop
 Worl lk 4 thoz wil anser Help want sines roun us
 We R tol unemploy all time hi-Examp nuspapers 2pgs
 This shud say sumthin bout socity & how creat peop
 lk 4 sumthin & no put 4th effort attain it
 Wat sort impression we making?
 (Illus boy expelled school & parents ask "Why?")
 This examp 2 sho Help is wanted, & it needed badly
 by many peop who find slves this positin
 Liv age mass movments, mass thots, mass ideas
 it easier go long wat ever1 els do than stan alone
 (Illus Xpian in lumber camp)
 Worl need 2 kno wher we stan & wil nevr kno if we
 hide wat we R & wat we Bliev in
 Need 2 kno U Blong Js Xp & R proud of it
 But worl & socity roun U wil nevr kno it if U
 hamnt anser "Help Wanted" signs by Apply Inside
 It within hart real desisions made 2B wat G want
 us 2B
 This wat Mos impart thez peop
 knu ther lot help wanted & needed that nu land
 But went ea 1 Apply insid & lk deep within & this
 requir thoz who diffrent
 Sum1 has sed this is a hero
 We think heros deth defy & this no avg persn
 But is that all hero is?
 Hero has gumptin & grit; abilty stan alon wen need 2
 abilty say, Here I stand, this wat I Bliev
 abilty 2B cal names & no let bothr U & 2B this
 requires mus B Square. & wat is Square?
 (Illus Square)
 Duz this fit all us here? Whether yng, oldchild, adult,
 thez qualties Blong in us as par our livs
 But mean aplicatin of selves
 (Illus Rosetti & man who no persevere)
 G duznt want half/hart efforts anythin we do; want us
 2 anser His Help Wanted ads & sines aroun us by
 Apl ing Inside selves & determin wat He givn us 2
 Use 4 Him. Peop Is went 4th & abl 2win wen G's Way;
 but choose own way, fail: G cal 2day & mesag is==
 Help Wanted: Apply Insid=He say Vs 19=& wat respons???

Community Bible Church - Sagamore, Pa. - May 1, 1994

Prelude

GREETIN S/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

DINNER AFTER CHURCH, FELLOWSHIP, FOOD, FUN

JA CL 6 9 10 11
 4500 055 012

ASCRPTION

CALL TO WORSHIP:

BE GLAD IN THE LORD, AND REJOICE,

YE RIGHTEOUS:

AND SHOUT FOR JOY, ALL YE THAT

ARE UPRIGHT IN HEART. PJ 32.11

*HYMN

OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

*GOSPEL

*SCRIPTURE: DEUTERONOMY 30:15-20

SERMON: "HELP WANTED: APPLY INSIDE" ST. PAUL'S, BUTLER

5/17/81

*HYMN

*BENEDICTION

*POSTLUDE

JA 11

5 11 11

11 11 11

6 11 11 11

SCRIP: DEUT 30:15-20; SERM: "HELP WANTED: APPLY WITHIN"

PEO ISR HAD WNT 4 FORTY YRS & NOW ON VERG CROS IN2 PROM LAND
MOS HAD LED THEM ALL THAT TIME, BUT CUD NO CROS BCUZ DISCB 2 GCD
W ADRES TH/PEO WHC CHILDREN ORIG PEO 2LV EGYPT, THEY NOW ALL
DEL

THEY HAD DISOBEY G & WER FORCD 2WANDR 40YRS.
IN ESENC MOS SHAR MESAG 2WAT AMT AS NU FAMLY BOUT 2ENTR G'S PROM
VS 19=HE TEL THEM THER NEED 4HELP BYCN IN LAND THEY WUD ENTER
(ILUS BOY ASK MOM BOUT HVN & GO THER IF HE LIED)
HIS THEO NOT COREC, BUT HE AT LEAS SEEK 2MAK CHOIC
ALL US ON THRESH CF MAK CHOICES MUCH LIK MOS CAL PEO ISR 2MAK
TH/WORLD LK 4THCZ NOT ONLY MAK PROPR CHOIC, BUT 4THCZ WIL 2ANSR
TH-HELP WANTED SIGNS ALL AROUND US

WE CONTINUALLY HEAR UN-EMPLOYMENT RATE UP ALL AROUND US
BUT DID U KNO EVR LRG METRO CITY IN NATION SUN PAPER HAS MOR ADS
4EMPLOYMENT THAN ANYTH ELSE??
TH/PAPER IN CHICAGO HAS ABOUT 42PAGES OF ADS SEEK PEO 2ALL KINDS
OF WORK

THIS SHUD SAY SMTH BOUT OUR SOCIETY WE CREATD
2MANY PEO ONLY SERCH 4A SPECIF JOB & SPECIF WAGE & NUTH ELSE
WIL DO EVN TEMPORARILY
WAT SORT OF IMPRESIN DUZ THIS MAK ON YNG PEO, & WAT IMPRES WE MAK
(ILUS BOY EXPELLED & PARENTS ASK WHY)
THIS EXAMP 2SHOW THAT HELP IS WANTD & NEEDED BADLY
WE LIV IN AGE CF MASS MOVMENT, MASS THOTS, MASS IDEAS
IT EASIER 2GO ALONG W/WAT EVRONE ELS DOING THAN STAND ALONE
(ILUS CF XPIAN IN LUMBER CAMP)

TH/WOULRD NNED 2KNO WHER WE STAN & NEVR WIL IF WE HIDE IT
EDS 2KNO WE BLONG 2 JS XP & R PROUD CF IT
WORLD ARND US & SOCIETY WIL NEVR KNO IT IF WE HAVNT ANSRED
TH/HELP WANTD SIGN BY APPLYING WITHIN
IT IS W/IN TH/HART THAT TH/REAL DECISINS R MADE 2B WAT G WANTS U:
US 2B & THIS WAT MOS TRY IMART THEZ PEO
HE KNU LOT CF HELP WANTD IN THAT NU LAND
BUT MENT EA ONE HAD TC APPLY WITHIN - LK IN2 HIS HART
IT REQUIRD THCZ WHC WUD DIF FR/THE CROWD
SUMONE SED THIS IS A HERO & MOS US BLIEV A HERO IS ONE WHO
DEFYS EVN DETH ITSELF & THIS IS BYCN AVG PERSN
BUT IS THAT ALL A HERO IS??

2B A HERO IS 2TAK A STAN, 2HAV GUMPTIN & GRIT, 2SAY=THIS WAT I
BLIEV & THIS IS WHER I STAND

TH/ABILTY 2B CALLD NAMES & NO LET BOTH R U
2B A HERO IS 2B CALLD A "SQUARE" & WAT IS A SQUARE???

(ILUS CF A "SQUARE")
DUZ THIS DESCRIP FIT ALL US HERE??
WHTHR YNG/OLD, CHILD/ADULT THEZ QUALTYS BLONG IN EA US AS PART
CF OUR LIVS
BUT IT MEANS AN APLICATIN CF OURSELVES

(ILUS CF ROSSETTI AND GENTLEMAN)
G DUZNT WANT HALF-HARTD EFFORTS IN ANYTH WE DO
HE WANTS US 2ANSR HIS "HELP WANTED" SIGNS ALL AROUND US
WE DO THIS BY "APPLY INSIDE" OURSELVS & DETERM WAT HE HAS
GIVN US THAT WE MAY USE FOR HIM
TH/PEO CF ISR WENT 4TH & WER ABL 2WIN WEN THEY DETERM 2DO
INGS GOD'S WAY
BUT WEN THEY CHOZ 2SEEK THER OWN WAY, THEY FAILED
GOD IS CALL US 2DAY & TH/MESAG IS-HELP WANTD: APPLY WITHIN
HE IS AAY=VS 19 - READ
Q! WAT IS OUR RESPONSE??

"Help Wanted: Apply Inside"

Scripture: Deuteronomy 30: 15-20

Text: Deuteronomy 30:19

The people of Israel had wandered for 40 years and were now on the verge of crossing into the Promised Land. Moses had led them all of this time, but he could not cross with them because of his disobedience ^{to} ~~of~~ God. He was addressing the people and these were the children of the original people to leave Egypt. Because of the disobedience of the older generation God had caused them to wander for 40 years.

So in essence, Moses is sharing the message to what amounted to a new family about to enter on God's promises. He says to them, (read 19th verse). He was telling them that there was a need for help beyond in the land they would enter.

(Illustration of boy asking if he lied, would he go to heaven. Mother replied, No. He answered, "Heaven is going to be very lonesome with only God and George Washington there.")

As theology may not have been right, but at least he was seeking to make a choice. All of us are on the threshold of making choices, much like Moses was calling the people of Israel to make. But the world ~~xxxxxxxx~~ is looking for those who not only can make the proper choices, but for those who are willing to answer the Help Wanted signs all around us. We are told that the unemployment rate is way above normal in our society today. But did you know that in almost every large metropolitan city in our nation the Sunday paper has more ads for employment than for anything else? The newspaper in Chicago has been having over 42 pages of ads seeking people for all kinds of work. This should say something about our society and how we have created too many people looking for something without putting forth the effort to attain it. What sort of impression are we making?

(Illustration of boy who was expelled and parents ask, "Why?")

This is an example ~~of~~ to show that "Help is Wanted," and it is needed badly by many people who find themselves in this position. We live in an age of mass movements, mass thoughts and mass ideas. It is easier to go along with ~~what~~

what everyone else is doing than to stand alone.

Illustration of Christian in lumber camp.

The world needs to know where we stand and it will never know if we hide what we are and what we believe in. It needs to know that you belong to Jesus Christ and are proud of it. But the world and society around you will never know it if you haven't answered the "help Wanted," sign by "Applying Within." It is within the heart that the real decisions are made to be what God wants us to be. This is what Moses was imparting to these people. He knew there was a lot of "Help Wanted" and needed in that new land. But it meant that each one had to "Apply Inside." It was deep inside that each one was being required to look. But this requires those who are different. Someone has said this is a hero. We think of heroes as being people who dare to do death defying deeds and this is beyond the average person. But is that all that a hero is? But a hero is anyone who has gumption and grit. The ability to stand alone when need be.

The ability to say, "This is what I believe and this is where I stand." The ability to be called names and not let it bother you. To be a hero is to be also probably dubbed a "Square." And what is a square?

(Illustration of "A Square")

Does this description fit all of us here? Whether we are young or old, child or adult, these qualities belong in us as a part of our lives. But it means the application of ourselves.

(Illustration of Rossetti and gentleman)

God doesn't want half-hearted efforts in anything we do. He wants us to answer His "Help Wanted," signs all around us, by "Applying Inside ourselves and determining what He has given us that we may use that for Him. The people of Israel went forth and were able to win when they determined to do things God's way. But when they chose to seek their own way they failed. God is calling us today and the message is, "Help Wanted: Apply Inside." He is saying, (verse 19 of Deuteronomy 30, read this). What is our response?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixth Sunday in Eastertide May 24, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Danny Mangel, Amy Vargo - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "There's Something about that name" Gaither
Saxophone Soloist - Rol Thompson
*Processional Hymn No. 360 "You Servants of God"
*Ascription
*Exhortation
*Confession (In Unison) "O God, it is easier for us to call
you Lord than it is to do what your Lordship requires.
We enlist in your causes but find ourselves losing interest.
We promise to be courageous but find ourselves giving in
to fear. We want to be sensitive but find it easy to be
hard. We fail to see and take advantage of the great
opportunities surrounding us. Forgive us, our Father,
take our limitations and turn them into possibilities
for service. Grant us this grace through Jesus Christ
our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever.
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 376 "Glorious Things of Thee are Spoken"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering

Offertory
Doxology
Anthem: "God's Glory Echoes Through the Skies" Hopson
Scripture: Luke 16: 19-31
Sermon: "Fair Warning"
Prayer
*Closing Hymn No. 409 "Who Is on the Lord's Side?"
*Benediction
*Choral Benediction "Alleluia" Johnson
Postlude Allegro - from Concerto No. 8 G. F.H. Handel
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. William Johnston in loving memory of Mr.
Harry Peters.
Serving as Ushers today are: *Richard Mangel, Don Kingsley,
Art Carney and Gary Penar.
Alvin and Bea Tait will be at the door this morning
to greet the Congregation and visitors.
Hospitalized:
Lloyd Link and Dave McMillin will be visiting the
Hospital this week.
Nursery will be provided today by Debra Johnston and
Tracy Johnston.
No Bible Study until September
Next Sunday we will begin two new Adult classes in
Sunday School. Becoming One In the Spirit by Larry
Richards, and Tomorrow's News Today, By Charles Ryrie.
We invite all adults to come and be a part of these
classes.
Mon. - 6-9 - Aerobics
Tues. - 6-8 - Aerobics; 8- Volleyball
Wed. - Youth - tennis shoes playing basketball & volleyball
Thurs. - 6-8 - Aerobics
Vacation Bible School will be June 15-19 for all ages.
Church in the Park will be June 28: Family Picnic will
follow.- keep this date reserved.
There are additional Daily Bread Booklets in the Narthex
Please pick them up and use them.
Rev. Link will be away Tuesday thru Friday. If you need
help call Bea and she will get you in touch with someone.

"Fair Warning"

Scrip Lk 16:19-31; Text: Lk 16:31

(Illus Quaker & warn burglar)

givr warn, & chanc 2 escap & this actully wat Jd did in
epistol record Lk

S'm claim jus story, Beuz no appear othr Gosps & perhap
I only felt import enuf 2 includ

But Js no jus tel story, but actul inciden He abl tel
Reason Bliev tru story=name 1 charactr & no identify
rich man, no want 2 identify this pt-wat proof?

But He warn & lik prechr/proph He was fil role

Both wer 2 mak perf clear wat hap thoz refus Bliev
& chang livs

Proph fil awsum task proclaim W of G or stand judg-
ment of G if fail do so

Read this proph Ezek=chap 3:17 (exegete)

~~vs 18~~ Spk Is, chosn peop=also thoz cum aftr chosn

Vs 18=Warning proph 2 spk

vs 19=results if persn warn but no turn 2 G & proph CK

Thus underst wat motivat Js 4 spk as did if jus lk

Him as porph & prechr

Scrip 2day classic examp all wat G was say 2 Ezek
As lk Scrip C man had all worl offr & no shar/giv

Poor man=lazrus, both dy & 1 paradis=plac souls wait PE

rich man=Hades=plac ~~wait~~ lost soul wait Resurr
Awarnes ther, Js reveal & rich man want C chang livs
thoz lef Bhin

Ab assur hav law/prophs & evn if 1 aris ded, no Bliev
& this exact wat happn; Js dy, rose & not enuf chang
harts peop

This prob ch 2day=thoz part it say, "Kno shud spred
and nus, but evn Js sed no use"

As sul ch fall mute & watr dwn mesag & Ch wast valu
time debat finl authority=God Word, or man?

Segmen concern sexist languag=G, Js=Spirit & ofspring

C congs lv denoms Beuz modernistic baloney
& meanwil Back avg Sun morn servic in 2 many othr
congs, membris sit bak Beuz this no concern laymen

But warn G thru Ezek & warn thru Js Xp no jus # 4
preachrs but 4 Mr & Mrs Avg Pewsitter

Thiz Ch membris also bare responsib spred W of G

We who Ch membris hav herd mesag salv & wen confront
by peop who wicked, sinful & do not proclaim mesag
2 them, we R warn by G that we liabl 4 that

(Illus clock strik 13)=Nevr Bin this late B4

Time urgent 4 all us 2B concern thoz outsid fold

(Ill . man 2B execut & girl sav) All us rebels agin G

But He givn us 1 cum bak from ded 2 show/shar salv
Not ours 2 keep 2 selvs, but 2 giv Fair Warn 2 all peop
lvy of G; 2day mus seiz oportun 2 shar Gud Trus/judgment
Lets lk livs & rol in Ch so can shar mesag herd & kno

"Fair Warning"

Scripture: Luke 16:19-31

Text: Luke 16:31

(Illustration of Quaker and warning a burglar)

This Quaker was giving the burglar a warning as well as a chance to escape. This is actually what Jesus was doing in this episode recorded in the Gospel of Luke. Many claim that this is just a story, much like the parables Jesus told, and their reasoning is that it does not appear in the other Gospels. Perhaps the reason for that is due to the fact that only Luke thought it was of enough importance to be included in his writings. But in any event, Jesus was not just telling a story, He was telling an actual incident in which He was able to tell in this manner. The reason I believe it is authentic is because one of the characters is named, even though the other is not. Perhaps the reason for the other not being named is due to the fact that Jesus did not wish to identify the "rich man." But in any event here was a warning and like the preacher and prophet which He was given the responsibility to make it perfectly clear what was going to happen to those who refused to believe and to change their lives. The prophet filled the awesome task of proclaiming the Word of God, or standing in the judgement of God if he failed to do so. We read of this in the prophecy of Ezekiel. Let's turn to the 3rd chapter of this prophecy and look at what God says through Ezekiel. In the 17th verse we begin to see what God had in mind. (read this verse). Now it is true that God was speaking to and about Israel. But we need to understand that these prophecies not only applied to God's chosen people who were of the nation of Israel, but also to any and all who would come after them and be chosen of God as well. In the 18th verse is the warning the prophet is to speak. And we see that the prophet is to be held accountable for this. But in the 19th verse we read the results if the person is warned but ~~does not turn to God~~ even if he does not turn to God, the prophet is exonerated because he has given ~~and~~ God's warning. So we can understand just what motivated Jesus for speaking as He did, if we just view Him from the standpoint of being a preacher and prophet.

The Scripture for today is a classic example of all of what God was saying to Ezekiel.

As we look at this Scripture we see that a man who had everything this world had to offer, refused to share any of it with a certain poor man named Lazarus. Each of the men died and each went to a different place. The poor man went to ^{of the souls} Paradise, which is the gathering place of the righteous ~~xxxxxx~~ awaiting the resurrection, and the rich man went to Hades, the gathering place of the souls of the lost awaiting the resurrection as well. There is an awareness which Jesus reveals there and the rich man wanted to see some changes made in the lives of those left behind. But Abraham assures him that they have the law and the prophets and even if one would arise from the dead, they would not believe him.

And this is exactly what has happened. Jesus died, and arose from the dead and that is not enough to change the hearts and lives of people. This is the problem in the church today. Those who are a part of it sit back and say, "Oh I know we should be out spreading the Good News, but even Jesus said it is no use. Even He said that people are not going to listen." As a result of this kind of thinking the church has fallen mute, and we water down the message. The church today is ~~spending~~ wasting valuable time debating who has the final authority, whether it is a hierarchy, or the Bible. A segment of the church wants to rewrite the Bible so it does not have so called, "sexist language." This would mean that God ceases to be Father, and Jesus ceases to be Son, both of which are masculine, and they then become the "Great Spirit" and "Offspring of the Spirit," which could make them either male or female according to what you happen to conjure in your mind. ~~xxxxxx~~ We see congregations leaving the confines of denominations because of the modernistic baloney being pushed within those denominations. And meanwhile back at the average Sunday morning service in too many other congregations the members are sitting back because this is of no concern for the layman. But the warning of God through Ezekiel, and the warning of God through Jesus Christ is not just for the preachers, but

it is also for Mr. And Mrs. Average pewsitter. Those who are church members also bear the responsibility of spreading the Word of God. We who are members of the Church have heard the message of salvation and when we are confronted by people who are wicked and sinful and we do not proclaim this message to them, we are warned by God that we are liable for that.

(Illustration of clock striking 13, & never been this late before).

The time is urgent for all of us to be concerned with those who are outside of the fold.

(Illustration of man to be executed, girl in bell tower, & freedom for him)

All of us are rebels against God, but He has given us one who came back from the dead to show and share that message of salvation. It is not ours to keep to ourselves, but to give "Fair Warning" to all people of this love of God.

Today, we must seize upon the opportunity to share the Good News, or we stand in the judgement of God. Let us each look at our lives and at our role in the Church of Jesus Christ so that we can share the message we have heard and know about.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventh Sunday In Eastertide May 31, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Danny Mangel, Amy Vargo - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude
*Processional Hymn No. 337 "Praise to the Lord"
*Ascription

*Exhortation
*Confession (In Unison) "Most Merciful Father, like the prodigal we come before thee to confess that we have sinned and are no longer worthy to be called thy children. Against thee we have rebelled. Yet in our distant land thou through thy Spirit doth say to us, "Come home." By that same Spirit make us clean, that we may stand before thee once again to affirm our sonship, through Christ our Lord. Amen"

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever.

*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 607 "Where He Leads Me"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory
Doxology

Soloist: Susan Lynn Shaw
Scripture: 1 Samuel 15: 10-23
Sermon: "GOD'S CHOICE"

Prayer

*Closing Hymn No. 616 "Stand up, stand up for Jesus"

*Benediction

Choral Benediction "Alleluia"

Postlude

+ + + + + *Congregation Standing + + + + +
The Lovely Red Roses on the Altar have been placed by
Donn E. Miller in loving memory of his "Mother"
Dorothy Kalb Miller who passed away 10 years ago on
May 21st.

Serving as Ushers today are: *Alvin Tait, Mike Nazaruk,
Gottlob Kradel, Don Wogan and James McClymonds.
Nursery will be provided today

The attendance last Sunday was 155

> Hospitalized: Mr. Kenneth Hoover
Virginia Mangel and Marlene Riemer will be visiting the
Hospital this week.

Our Guest Soloist today is Susan Lynn Shaw from New
Castle, Pa. She will have special music throughout the
Service.

June 21 and 28 is open for memorial flowers for the
Altar should you want either of these Sundays sign up
for them in the Narthex.

Monday - 6-9 - Aerobics

Tuesday - 6-8 - Aerobics; 8:00 - Volleyball

> Tuesday - 7:00 - Vacation Bible School Teachers Meeting.

> The Cookie Chart is in the Narthex should you want to
make cookies for Vacation Bible School.

> Preregistration for Vacation Bible School - sign up in
the back of the Church on the Card Table- coming up
June 15-19th, - VBS for all ages.

Donn E. Miller is in need of our Prayers. He is in
Westwood Hospital, 2112 S. Barrington Ave., Los Angeles
Calif. 90025

> Wed. 7:30 - Council Meeting

Thurs. the Newsletter will be published - if you have
anything please have it in by Wednesday.

"God's Choice"

Scrip: 1 Sam 15:10-23; Text: 1 Sam. 16:7b

brief=this mesag & nex wk intertwin about God
 Pr h Sam chosen perf task sel 1st king & Saul that 1
 He good man, godly man, but made mistak do agin wil G
 This esenc scip this AM & he rejec by G & 2B replac
 vs 23=Sam spk 2 Saul bout this
 vs 24=Saul want remdy situ & this 1st lesn lern thoz
 Blong G & continu liv worly lif:thing fal apart etc
 vs 25=seek set thin rt
 vs 26=Sam reit: vs 27=S kneel,tear Sam robe
 vs 28=Sam likn 2 Is torn from S;
 lif lik this=drunk/livr;drug add/circu;smokr/lungs
 2 late wen ruined wat G givn;lesn=do G way,B4 2late
 vs 29=ireversbl;vs 30=S want 2sav fac & Sam help=31
 vs 32-33=Sam kil Agag & Sam & S separat=vs 34
 vs 35=No C ea othr;Sam & G mourn 4 S;sam as B ded
 G no tak thing litly;Griev H Sp wen no do wat He war
 16:1=G cal Sam & giv instructs:vs 2a=typicl human
 vs 2b-3=G hav work out B4 hand;vs 4-5=Sam meet eldrs
 & they..scare Bcuz think cum execut judgment
 But S,m about 2 set apart man 2B King
 vs 6=This the 1,had 2B Bcuz looks etc;S lik this &
 so nu king likwis;vs 7b=G no C lik men
 vss 8-10=all lk lik Mr. Israel,nun of G chooz & Sam
 say so 2 Jesse
 vs 11=Anymor lik thez?;Anser 1 mor
 vs 11b=lets lk at him;vs 12=red hair,gud lk,but short
 vs 12b=G say this him,ancint
 vs 13=G H Sp cum upon & he nevr same agin
 Heb 4 ANOINT=separat 4 G use,but 1st mus B availbl
 N mean instant 24 carat gold crown plunk hed,
 mus do on job train court of S;but continu seek
 G guid & directin
 But import thin,he no lik worl wud chooz;he misfit
 & wen step agin Phil Goliath,laff him,no tak serius
 Evn Isites mus hid ~~xxx~~ eyes & no lk him get kill
 But he was G's man then & 4 mos rest lif
 Heb=MASHAH & derivativ=MASHIAH & this prom deliver
 4 Israel;riteous,sp fil individ wat Messianic predic
 tol tim afr time & dav was this deliverer
 no lik Js Xp,but as 1 destroy enemies & set monarch
 Dav G's man as pt out vs 7b=READ
 R we availbl 2G? G exten sumons 2 any1 seek B His
 His choices not choices we wud mak & ord 2B availb:
 4 that choice,hart mus B rt:& 4 hart 2B rt,mus B
 entr on Js Xp;then G can use many dif ways
 Then cum fil H Sp in2 livs thoz made availbl
 G lk harts 2day;no mattr tal,short,etc;wat mattr,R we
 reddy,availbl do G wil so can touch,ancint & use

Leighton Ford Butler Crusade

in cooperation with the Billy Graham Crusades

Butler Intermediate High School Auditorium
October 14-21, 1979



G's choice is U, if U wil mak self avail
2 Him

249 South Main Street
Butler, PA 16001
(412) 282-8523

"God's Choice"

Scripture: ~~1 Samuel 15:10-23~~ 1 Samuel 15:10-23

ext: ~~1 Samuel 16:1-13~~
1 Samuel 16:7b

Just briefly let me state that this message will have its conclusion in the message of next week because the two are intertwined. Today we will look at "God's Choice," and next week we will look at "God's Payday."

The prophet Samuel had been the man chosen by God to perform the task of securing the first man to sit upon the throne of Israel. That man was Saul. Saul was a good man. In fact, he was a godly man. But Saul made the mistake of doing things apart from the will of God. Because of this he was rejected by God as being the king of Israel and was about to be replaced. This in essence is the background of the Scripture we read this morning. But the story does not end here, as a matter of fact, it is only the beginning. Samuel speaking to Saul tells him as recorded in the latter part of the 23rd verse,

"Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

Saul recognizes his sin and immediately seeks to remedy the situation as we read in the 24th verse, (read this verse). This is the first lesson which must be learned for those who belong to God and who continue to live the worldly life, and follow after ~~the~~ things which are pleasing to men and not to God. Life has a tendency to fall apart and the problems seem to be insurmountable and it is then that many begin to want to set things right. Saul, recognizing his need for change declares to Samuel, "Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord." He is reaching out in desperation to get things back on an even keel. But there are times when it is too late for that. The drunkard who has ruined his liver and is facing certain death, may want his liver to be made whole, but that's too late; the opiate addict who has either pickled a portion of his brain, or ruined his blood vessels and circulation may want those things corrected, but that's too late; the man who has developed lung cancer because he has refused to throw away his cigarettes, may want to be made whole, but it is too late for that. The

warnings are there for all of us to do things God's way, before it is too late. In desperation Saul is reaching out to Samuel as his last vestige of hope but Samuel reiterates the message from God, (read verse 26). Saul falls on his knees and as Samuel starts to walk away he reaches out, clutches at his robe and Samuel's robe tore; And Samuel turns to him and says, (read verse 28). ~~Samuel said to Saul~~ Samuel also assures Saul that this situation is at the point of being irreversable, (read verse 29). So Saul, knowing all of this requests that Samuel hold a worship service with Saul and the elders and people of Israel. Samuel leads this service of worship and following this he kills Agag, the king of the Amalekites as Saul should have done. And we read that Saul and Samuel each went their separate ways. But it isn't an easy thing for any of those who were involved in all of this. Saul now was aware that he was no longer the chosen one of God and had to live with that until God replaced him. Samuel felt the burden of this very deeply and we read in the 35th verse, (read 35a). He mourned for Saul and this mourning was similar to that of the mourning for one who had died. It amounted to much the same thing. Saul was as good as dead before God. His kingdom was dead, his influence was dead; and he stood disgraced as the one whom God had chosen to be the leader of His people. And also it had the same effect on God. We read in the latter part of this 35th verse, (read this). The word "repent" here in the Hebrew has the meaning of God changing His mind, or changing his dealings with someone in regard to what He wanted from them. We ~~sh~~ should know that God doesn't take these things lightly. We grieve His Holy Spirit when we do not strive to lead the godly life once we have been chosen by Him. As we continue in the 16th chapter we read that God calls Samuel from his sadness and mourning about Saul, (read verse 1). In typical human fashion Samuel begins to make excuses. (Read verse 2a). But God already has this worked out and He tells Samuel, (read verse 2b-3). God had a plan and a part of that plan was the anointing of a man as the next king of Israel. Samuel is met at the city gate by the elders and they must have felt that this surprise visit was to execute judgement upon them and this is what is meant by

the wording of these two verses, (read 5 & 6). So now Samuel is about to set part the man who is to be king. We read in verse 6, (read this). He was thinking perhaps of Saul who was head and shoulders above everyone else. Since Saul was such an imposing figure, it was only reasonable to assume that the next man God wanted as king would be ~~equally~~ of the same size and stature. But God had different plans as we read in the 7th verse, (read this). All of Jesse's sons passed before Samuel, and each one was rejected by God. Each of these 7 sons were tall, good looking, physical specimens from which God could have selected one. Samuel was confused. None of these men were what God wanted. Now what should he do? God had not chosen a one of them. So Samuel speaks to Jesse and asks if there are any other sons lying around? And Jesse answers, "only the youngest one and he is off tending the sheep." And Samuel says, "Go fetch him, let's have a look at him." This was done and we read in the 12th verse, (read this). This meant he was red headed, but he wasn't tall. He ~~wasn't~~ head and shoulders above everyone else. He wasn't built like Mr. Israel like all of his brothers were. He was just plain old short David. And then God said, (read verse 12b). The end result of this is told in the 13th verse, (read this). God's Holy Spirit came upon David and he wasn't the same man. The Hebrew word for "anoint" ~~is~~ as it is used here means, "to separate for God's use" But first David had to be available for God's use. He had to be ready to be used by God. This meant he had to be God's man. Even though God selected him for his service, David had to be willing to spend some time for on the job training. He didn't just get anointed and have a 24 carat golden crown dropped on his head. He served some time in the court of King Saul until he was adequately prepared for the task. But in the meantime, he was continuing to seek God's guidance and direction. But the really important thing is that he was not just exactly what the world could have considered the right choice for the job. He was a misfit and even when he stepped out against the giant Philistine Goliath, ~~without~~ the Philistines took him seriously, and the Israelites didn't either. The Philistines must have laughed, and the Israelites must have hidden their faces. But he

God's man, then, and for almost all of his life.

There is yet one part of the anointing of David which makes David that much more important for us to look at. That Hebrew word for anoint is "Mashah." One form of it is, "Mashiah" and this is associated with a promised deliverer by God. A righteous, Spirit filled ruler is what the Messianic predictions told of time after time. "Mashiah" is the Hebrew word for, "Messiah," "deliverer." David was this. Not in the complete sense of Jesus Christ. But as the one to deliver Israel from their enemies and to completely establish the monarchy.

David was God's man because of what God pointed out in His conversation with Samuel in the 7th verse of the 16th chapter. It reads, "For man looketh on the outward appearance, but the Lord looketh on the heart." David's heart, in fact all of his life was in tune with God. Are we available to God? God extends His summons to anyone who will seek to be His. His choices are not the choices

we would make. And in order to be available for that choice the heart must be right. For the heart to be right it needs to be centered on Jesus Christ. Then we can be used of God in many different ways. And then comes the filling of God's Holy Spirit into the lives of those made available.

God is looking at our hearts today. It doesn't matter if we are tall, or short; it doesn't matter whether we are young or old; it doesn't matter if we are college graduates, or high school dropouts; it doesn't matter what we look like, or don't look like. All that matters is that we are ready and available for God to touch us, and anoint us for His service. God's Choice is YOU if you will only make yourself available to Him.

MR. CARL WHELAN
JAMES DELANEY
ANN. COST - JAMES P. NAME

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Pentecost (Whitsunday) June 7, 1981
The Rev. Ralph C. Link, Pastor
Mr. Gary Butler, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Mr. Dan Hodges, Youth Director and Liturgist
Michelle Henry, Renee Brown - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Voluntary" Reading 1677-1764
*Hymn No. 1 "For the Beauty of the Earth"
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you have
been faithful in your promise to deliver us from the
guilt of our sins, and make us acceptable to you and
your kingdom. But too often I have not been faithful
in following my promise to obey your will, and I have
not loved my neighbors and enemies. I humbly ask forgive-
ness Lord. In Jesus' name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 161 "Breathe on me, Breath of God"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory
Doxology
Anthem: "The Trumpet Shall Sound" Handel
Scripture: 2 Chronicles 25:5-10

Sermon "GOD'S PAYDAY"
Prayer
Closing Hymn No. 363 "To God be the glory"
Benediction
Choral Benediction
Postlude "O Praise the Lord With One Consent" Best
1826-1897
+ + + + + *Congregation Standing + + + + +
The lovely flowers on the Altar have been placed by
Mrs. Ann Williams in loving memory of "Husband" Woody.
Serving as Ushers today are *Charles Penar, Dan Bosko,
Robert Knauer, Dave McMillin.
Nursery will be provided today
Hospitalized: Mr. Kenneth Hoover
Rob Vincoe and Wm. Pflugh will be visiting the Hospital.
We want to Congratulate our Seniors who are graduating
this year and wish you the Best in anything you might
do. From College: Lynn Bosko - Slippery Rock.
From High School: Jeffrey Wade Campbell, Marcia Kay
McBride, Patricia Jean McWilliams, David John Snyder -
who also received an award from Meridian Veterans Award
for excellence in Vocational Trade and Richard Bruce
Vincoe. If there are any that we missed we are sorry.
Please let us know if we have missed anyone.
Mon - 6-7 - Aerobics in Rehoboth Hall
Tues. - 6-8 - Aerobics in Rehoboth Hall
Thurs. - 6-9 - Aerobics in Rehoboth Hall
Vacation Bible School is in need of empty (3 oz.) Jello
Boxes.
Don't forget Vacation Bible School June 15-19 from
7:00-9:00. It is not too late to register in the back
of the sanctuary.
MEETING OF THE LAY LIFE AND WORK COMMITTEE RIGHT AFTER
the Service - in front of the Sanctuary.
Coming June 28 - Church in the Park at the large
Shelter in Butler Memorial Park. Family Church Picnic
will follow.

"God's Payday"

Scrip: 2 Chron. 25:5-10; Text: 2 Chron. 25:9b

(Illus Dear Abby & news clipping)=ironic think all wk
Do I hav this prob? I always wrongline, wrong lane, etc
I mus wait=Do U wait? get tired wait? With G?

in this situatin, not alone & Bibl fil peop likwi
1 man forc 2 wait, & nevr saw end result=Amaziah king
Judah 803-775 BC; went war Edom & 2hav supr army hire
100,000 men NoKingdm 4 100 talents silver

G send proph & say giv up men=ask wat bout money?
Vs 9b=& Amaziah heed proph advic, men go hom, keep pay
but G prom & G say wil keep

But lets lk situatin U & I can ident with=Lk 8
Js heal, cast dems, feed 5,000, & Js main attractin
Cum bak Capernaum & peop mob, want mor same

Relig ldr Jairus in crowd=vs 41
vs 42=Purpos visit Js; vs 42b=Js no get thru

vss 43-48=woman & Js stop
picutr Urself as Jairus=wat U feel,=frustrat, angr

Seem Js no care, help sik woman, not my dottr
vs 49=Wat kind G do this? I step out faith & lk this
vs 50=Js giv comf; U came 4 help & UR going 2get it
G operate framwork it & G's Payday, "nor man's

my anser immediat, day, mnth, yrs; Hs tim not ours
Perhap Js saw J need 2B taut G no operat snap finger
Wen C whys lif=say Prais G; but wen cant ask quests?
Ph Brooks sed=I Bliev I hav spent half my life waitni
for God 2 catch up with me.=perhap we may feel likwis
But G asur from Word & examps lik Jairus no jus allu
of man yrs ago, but examps 4us 2day 2kno peop had
probs lik we do & G can & wil anser

Wt happn here is 3rd lessn; Js tol J dottr not ded
bco sleep & peop laf;

J confus: Js sed wud B wel, & she ded, or was she?
G had spokn, & thoz laf no hear G & how many time
we no hear G? It Bcoz we no listn

Nee 2kno G plan no thwart, or stop & here wher H Sp
nged our livs: Js prom H Sp guid, direct Blievrs truth
& truth is G in control & He prom anser in circum
But "G's Payday" not man's

Did G anser prom made 2 Amaziah? No, not his lifetime
Jotham cum 2 thron approx 100yr latr, beseig Ammonites
2 Chrons 27:5=READ=got 300 for 100

(Illus man plow, sow, reap Sundays; lettr Ed, no pay Oct)
He no pay Oct., Jan, Feb, Mar, Dec, but duz pay
Canot giv G 100 & expec 300, insted, mus continu Bliev
we on Lord & 2kno as sed Isa 40:31=READ

"God's Payday"

Scripture: 2 Chronicles 25:5-10

Text: 2 Chronicles 25:9b "The Lord is able to give thee much more than this."

(Illustration of Dear Abby and person in waiting check out line, (Read it))

Rather ironic that I was thinking of this all week as an illustration for today.

Do you have this problem? I ~~always~~ always get into the wrong checkout line; I'm

always in the slow lane of traffic when I want to get ~~somewhere~~ somewhere in

a hurry; I always seem to be in the wrong place at the wrong time. As a result

I must wait. Do you wait? Do you get tired of waiting? ~~Yes~~ Have you ever

been impatient and questioned when God would act? Have you ever gotten tired

of waiting for God to do something? If you have been in this situation, you

are not alone. The Bible is filled with stories of people who either had to

wait knowingly, or unknowingly. One man who was forced to wait, never saw the

end result of that wait. His name was Amaziah and he was the King of Judah

from 803 to 775 B.C. He was going to go to war against Edom and to have the

superior army he believed that he needed, he hired 100,000 mercenaries, or

soldiers who will hire themselves out for pay, and these men came from the

Northern Kingdom, Israel. But God sent a prophet, and we do not know his name,

and this prophet warned Amaziah that God would not be with him if he used these

hired soldiers. But Amaziah questioned the prophet and asked him, "What about

the 100 talents of silver I have paid them to fight for Judah?" And the pro-

phet answered, "The Lord is able to give thee more than this."

So Amaziah heeds the prophet's advice and sends the mercenaries home, letting

them keep the pay they had been given. So here is a promise from God that He

would make up that amount of silver, the 100 talents. This marked the beginning

of the wait for that which God had promised, even though Amaziah never saw the

answer, God did answer that promise.

But let's look at a situation in which perhaps we can identify with somewhat.

the 8th chapter of Luke. Prior to this chapter, Jesus had healed the sick,

cast out demons, fed 5,000 from a little boy's lunch and all of this had made

Jesus the center of attraction for even more people, seeking more of the same.

Jesus was now returning to Capernaum and a man named Jairus was in the crowd that sought to either see Him, or to have Him perform a miracle for them. We read in the 41st verse, (read this), that this man was a leader in the Synagogue. He was desperate. His only daughter was dying. Just a young girl, only 12. And we read in verse 42, "But as He went the people thronged Him." This meant that Jesus started to go with this man, but the throng was such that He couldn't move too far, or too fast. And then to top it off we see Him delayed. (Read verses 43-48). He has stopped dead in His tracks and His delay is a cause for concern for the man Jairus. (Read verse 49). Can you picture for a moment the feeling you would have at this point? This man had heard of Jesus and His ability to heal and cure sick people. He had come seeking Him with a very legitimate request. He has somehow gotten to Him and made his request and Jesus was going with him to his house. But Jesus was pushed and shoved by the mob, moving had to be at a snail's pace and time was growing shorter and shorter. He was probably picturing his wife waiting anxiously at home, placing cool rags on his daughter's fevered brow, and hoping that her husband could get through to the Master. He had gotten through and yet, here he was frustrated because of the crowd, but more than that, Jesus is now stopped completely questioning who had touched Him. In utter frustration he probably felt like shouting "Please, get out of the way, my daughter is dying and Jesus can help her. Oh please, let us through." He may have even started to get angry with Jesus. "Doesn't He care? He is more worried about someone touching Him than He is about a girl who is at the point of death." Here He is saying to the woman, "Your faith hath made thee whole," and suddenly a servant is pushing through the mob and calling, "Jairus, Jairus, don't bother with the Master, your daughter just died." What faith Jairus might have had ~~probably~~ now turned to jello. He had heard, "Your faith hath made thee whole," and now he hears, "Your daughter is dead." What kind of God is He to let this happen? I was doing what I needed to do, I took the step of faith and all for nothing. But Jesus shook him out of his doldrums with the words, (read verse 50). He is

saying, "You came for help, you waited for it, and now you are still going to get it." Within this framework we need to see that all situations are according to "God's Payday," not man's.

God operates according to His timetable, and not ours. He may answer our prayers immediately, or He may make us wait days, months, or even years. He does answer all prayers. But in His way, His timing, His plan. Jairus was a man who could give orders and they were obeyed. But perhaps Jesus saw that Jairus needed to be taught that God does not operate for man with the snap of a finger. When we see the "Why's " of our lives we can say, "Praise God." But when we can't we ask questions that have no answers. Phillips Brooks the noted Presbyterian clergyman of yesteryear once said, "I believe I have spent half my life waiting for God to catch up with me." Perhaps we may feel that way as well. But God also assures us from His Word. He doesn't give us examples such as Jairus to be just an illustration for a religious leader of long ago. That example is there to help us as we wrestle with the problems we face. That example is there for you and I to say, "Wow, other people have had the same problems that I have and mine is not unique as I thought it was. As God answered his problem, He can and will answer mine." ~~What~~

The third lesson we should learn is to look at what happened here. Jesus told Jairus that his daughter was not dead, but sleeping. Everyone at his house laughed. Jairus was confused. ^{Jesus} ~~He~~ had said that his daughter would be made well, and she had died. Or was she dead? But God had spoken and those who laughed, had not heard God. How many times do we not hear God because we are not listening? We need to know that God's plans will not be stopped or thwarted. Here is where the guidance of the Holy Spirit is needed in our lives. We need to know for a certainty that Jesus promised the Holy Spirit would guide believers into the truth. And the truth is always, that God is in control and He promised that for all circumstances He would answer us. But it is always, "God's Payday," not man's. ~~xxxxxxxxxxxx~~

What did God do in the episode with Amaziah and the 100 talents of silver

which Amaziah had paid out for soldiers he did not use? Did he ever get that money back as God had promised? No, he didn't. But perhaps about 100 years later a man ascended the throne of Judah by the name of Jotham. He defeated the Ammonites and the people of Ammon gave him the same year 100 talents of silver. This is recorded in 2 Chronicles 27:5, (read this). So for 100 talents of silver, God returned to the people of Judah, 300.

(Illustration of man planting sowing, reaping on Sunday, letter to editor)

God does not pay His debts in October. It may be January, February, March, or December. But He does pay. We cannot give to the Lord a hundred dollars and expect that we will receive 300 hundred back. But we must learn the lesson of continuing to wait for the Lord, and to know as He spoke through His prophet Isaia~~h~~, (read Isaiah 40:31).

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday After Pentecost June 21, 1981
Father's Day

The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophone
Tracy McMillin and Valerie Hartley - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "His Name is Jesus" Rol Thompson - Sax.

*Hymn No 377 "Joyful, joyful, we adore Thee"

*Ascription

*Exhortation

*Confession (In Unison) "Father, give us the spirit
Your Son has promised us; to make us honest people
again; to know and face the truth; to see ourselves
and cease from laying our defections at your door;
to see your only goodness in our desperate need for you.
Forgive us through Jesus Christ our Lord. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 486 "Upon my eyes, that I may see"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory "Pray for the Home"

Doxology

Solo: "Come As You Are" Cyndie Sybert

Scripture: I Kings 14:1-18

Sermon: "THE BLOCK AND THE CHIP"

Prayer

*Closing Hymn No. 617 "Onward, Christian Soldiers"

*Benediction

Choral Benediction

Postlude

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by

Mrs. Elsie Kornrumpf in memory of her Son-in-law

Mrs. Dale L. Snyder.

Serving as Ushers today are Rob Vinroe, Robert Dollen,

Randy Dollen and Brian Kennedy.

Nursery will be provided today

The attendance last Sunday was 156.

Hospitalized: Mrs. Norma Wolfe - BCMH; Harold Taylor-

Jamison Hospital, New Castle - 16101; Robert Tait

Montefiore Hospital - Pittsburgh 15213.

Bea Tait and Karen Link will be visiting the Hospital

this week.

Mr. & Mrs. Howard Holan will greet the Congregation

and Visitors at the door this morning.

There will be a Children's Fellowship here at the

Church June 25th, Thursday from 1:00-3:00 P.M.

in Rehoboth Hall. Games will be played and refresh-

ments will be served afterwards. Ages from 2 years

thru 8th grade (up to Confirmation Class. Come y u

will have a good time.

Next Sunday will be Church in the Park at 11:00 A.M.

There will be no Sunday School on that Sunday.

The Church Family Picnic will be after the Service.

It will be held in the large shelter in the back part

of Memorial Park.

Billy Graham's motion picture "The Hiding Place"

will have TV premiere showing on Pittsburgh WPGH 53

on June 24 at 8:00 P.M. You will enjoy this movie.

YMCA - DAY CAMP Dates: June 22 - August 21, One week

sessions, Monday-Friday, 8:00-4:00 P.M. Youth,

ages 8-12 years. Activities include, Archery,

fishing, swimming, sports, games, basic water safety,

hikes, special events and more. A day at Moraine

State Park topped off with overnighter at the YMCA

See notice on Bulletin Board.

Men - 6-7 - Aerobics; Tues. 6-8 - Aerobics; Thurs.

Aerobics 6-9 in Rehoboth Hall.

Community Bible Church - Sagamore, Pa. - June 20, 1993

Postlude

Meetings/Joys/Announcements/Prayer Requests

BIBLE STUDY NEXT SUNDAY

Attention Bible School - Sat 26. 30

Ascription

Call to Worship:

LET THE RIGHTEOUS BE GLAD: LET THEM REJOICE BEFORE GOD:

YEA, LET THEM EXCEEDINGLY REJOICE.

SING UNTO ~~THE~~ GOD, SING PRAISES TO HIS NAME:

EXTOL HIM THAT RIDETH UPON THE HEAVENS BY HIS NAME YAH,
AND REJOICE BEFORE HIM.

A FATHER OF THE FATHERLESS, AND A JUDGE OF WIDOWS IS
GOD IN HIS HOLY HABITATION.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: 1 Kings 14:1-18

Sermon: "The Block and The Chip" - St. Paul's Butler 6/21/81

*Hymn

*Benediction

*Postlude

JO ANN

BILL WALKER

BILL HALL

Script: 1 Kings 14:1-18 - "The Blok & Th/ Chip"

(Illus father - "wonder of boys, etc) - (C) ~~page~~ 57A7
3d 1111 A CHIP OFF TH/OLD BLOCK"
A 1 TIMES REALTY, BUT THER R EXCEPTS
JEROBOAM-K LOTRIBS N KING: INST WOR GOLDN CALF BROT BAK FR/EGYPT
CASE 1ED WOR IDOLS: SURGON SELF W/FALL PROPHS & PRIESTS
BUT NOW HAD CRISIS IN LIF - SIDES 2DN MLOYD SON SERIOUS ILL
SO WAT DO? SEND 4 FALS PRIEST & PRAY 4 HIS SON?
VS 2-WIF DISGUIS, GO 2 PROPH ABIJAH
VS 3-S TEL ABIJAH WAT COMING
VS 6-NO CAN C, BUT CAN HEAR
VS 7-9-FRENNXIXEET HISTRY WAT JEROBOAM HAS DUN
VS 11-ALL MALE DESCENDS OF JERO WIL DY & NOT B BURYD
THIS SEVER 4MIL, ESPECY 4ROYL FAMLY
VS 12-ABIJAH SHAL DY
VS 13-BUT UNDEK ALL OTHER ROYL HEIRS, HE WILB BURYD & MORND 4
VS 13a-DONT KNOW TIL FACT HERE, BUT BABY'S HAD TRADITIN JERO
SPRUE 3ARTS 2BEMEN DEO GO 2UTEM & WOR IN TEMPL
ABIJAH GIVN CODES 2BEMEN THIS, BUT ABIJAH CORE DWN BARIERS
& LET BEM GO JERU & WOR IN TEMPL THER
IN 1ST & ALL NATINS, IMPERATIV CHILDRN B TANT@SHOWN TROPR EXAMPLS
FATHRS WEP 2B EXAMPLS 4OTHE & CHILDRN LERN BY OBSERVATIN
(ILLUS HENRY MARSHALL & DUCHES & YR OLD SON)
SON NOW 15 & TRUST MR. MARSHALL ALSO SET OTHER GUD EXAMPLS
W/JERO C BLOK & SON ABIJAH IS TH/CHIP, BUT DIF OF DAY & NITE
THER LESSN BALL US HERE
(ILLUS LADDER DOG, & DANDY R KILID)
FAL HERD MUCH NEGLEC FATHRS 4CHILDRN, 2DAY IT MOTHERS & FATHERS
ALY AT FAULT BCUZ MOS INSTANC BOTH WORK & CHILDRN LET OWN DEV
LK GIRL IN ILUS WUD U B MISSE, OR WUD TH/THINGS U CAN GIV B
MISSE INSTEAD??
(ILLUS "FINISHED THE BOOK, BUT LOST THE BOY")
THIS B REPEAT EVR DAY OUR NATIN
TEL NOW G PLAN PERP, LUV CREATIN SO MUCH GAV SON
JS SED-HE THAT HATH SEEN ME, HATH SEEN THE FATHER
IF U SAW JS, U SAW GOD
ANOTHE SAYING IS-LIK FATHR, LIK SON
R U BCOM LIK UR FATHER - GOD?
R U BCOM LIK TH/SON? LIK JS??
THIS WAT XPIANTY ALL ABOUT
(ILLUS OF WAT DENNIS RAINY WISHED HIS FATHER HAD BIN)
HAY WE MET JS??
DIZ IT SHOW??
WUDNT IT B TH/BES COMPLIMEN ANYONE CUD SAY BOUT US, THAT WE R
A CHIP OFF TH/OLD BLOCK??
THAT WE R JUS LIK OUR FATHR - WE R GODLY
IN CASE JERO SON SAID & HE WASNT- WHEN FATHR LOS, USULY SON ALSO
JETS LET G B TH/EXAMPL 4US, LETS B TH/CHIPS, TH/MINIATUR
IMITATINS C. OF HIM, & WAT HE WANTS US 2b

"The Blok And The Chip"

Script: 1 Kings 14:1-18; Text 1 Kings 14:13b

Hav prob herd say-Lik chip off old blok"
Mq time realty, but ther R except & 1 thex Scrip AM
Jero king 10 trib N Kingdom & inst goldn calf worship
brot bak from Egypt: caus peop turn from G & worsh id
fals præst; fals prophs
-ides son, mos Bloved serious sik, wo wat duz do?
Send fals priest & pray? Send 4 thez perf ritual?
No, send 2 proph G, Abijah
vs 2-this proph giv Jero guidanc & directins
Send wif, disguis 2 Shiloh, G's man
Abijah tol by G wat tak plac & he reddy 4 her
He almos blind & hear cum & recount all evil husb
do: tel her male descends no B bury; only Abijah
vs 13B-sum gud thing=Rabbi tel he defy fathr & permit
peop go 2 Jeru Templ & worsh; tak dwn barriers
In all Is fathrs wer 2B exams & this dun mosly by
childrn observ behaviour fathr
(Illus Henry Marshall & 3yr old son)
Need pray res exams Mr. Marshall gud 4 son follo
Jero-Blok; & son-Chip; 2 not same & jero no giv gud exam
Ther lessn here 4 all us
(Illus Laddie dog kil & mistake 4 fathr & no miss him)
Yrs pas herd much neglec fathr of children;
but 2day mothers & fathers 2 busy & equal at falt
mny time both work 2 neglec childrn who fetch selv
wud U B mis by ur children? Or wud things U can giv
or buy them B the things they mis mos about U?
(/) s "Finished the book, but lost the boy")
This story B repeat ever day natin & All BcuZ wrap up
mor & mor material wealth & G no plan this way
He creat famly 4B imitatin His creatin
He wanted & wants that way
He stan out as F who luv, & BcuZ luv, seek lead/direc &
corec children; He creat both M/F's import rol children
Also luv creatinsent S 2show wat was imitate Father
Js sed-He seen Me, seen Father-if saw Js, saw God
Nothr say we hav-Lik fathr, lik son
R U Bcom lik Father? Lik G? RU Bcom lik S? Lik Js?
(Illus Knofel Staton & poem gav fathr & son memoriz)
Wudn't B sumthin chang complex commun if peop saw G
in us daily? wudnt B bes compli peop cud say-we wer
chip off old blok? & compli ment we lik Alm God?
Can only B if remem we exams 2nex generatin
Jero son sav, he not & isnt tragedy? Mos instanc wher
f r lost, so is son: this why G want us 2B propr infl
we shud B; Let G B blok, patern 4us; & let us 2B chips,
miniatur imitatin of Him & wat He want us 2B

"The Block And The Chip"

Scripture: 1 Kings 14:1-18

5: 1 Kings 14:13b

We have probably all heard the old saying, "Like A Chip Off The Old Block." Many times this is a reality but there are exceptions. One of these is recorded in our Scripture for this morning. Jeroboam was king of the 10 tribes which made up the Northern Kingdom. He had instituted ~~strictness~~ the worship of the golden calf which he brought back from his journey into Egypt. This caused the people to sin with idol worship and to turn from the true ownership of Almighty God. He had surrounded himself with false prophets and priests and he now has reached a crisis in his life. His eldest and most beloved son has become seriously ill. So what does he do? Does he send for his false priests to pray for ~~himself~~ Abijah? Does he send for those who would perform pagan and heathen rituals for his sons recovery? No. He sends his wife in a disguise to the real prophet Ahijah. It was Ahijah as pointed out in the 2nd verse who gave directions and guidance to Jeroboam. But Jeroboam didn't heed or take that advice. But now he is in a crisis situation and he determines that he has need of God and so he sends to God's man at Shiloh.

But Ahijah is told by God that the king's wife is coming to see him. So he awaits her arrival. And when he hears her coming he bids her enter. Ahijah was almost blind and could not see, but he could hear and this is how he determined this was the wife of Jeroboam. So he recounts to her all of the evil things Jeroboam has done. He tells her that because of this all of the male descendants of Jeroboam will die, but not be buried. This was a very severe humiliation, especially for the royal family. But Ahijah tells her that only one son will be mourned for, and only one son will receive a proper royal burial. That son was to be Abijah and the reason is given in the latter part of the 13th verse. (Read this). The good thing that he did is not really ~~own~~. But the Rabbi's had a tradition that Jeroboam had set up barriers to prevent the people from going to Jerusalem to worship in the Temple there. He had given his son Abijah strict orders to see that the people were prevented

from going. But instead of obeying his father, Abijah tore down the barriers and permitted the people to go to Jerusalem and worship in the Temple there. In all of Israel it was imperative that the children be shown and taught the proper examples especially by the fathers. The fathers were to be the example. Much of this was done by the children just observing the behaviour of the father (Illustration of Henry Marshall, pushups & 3 yr old doing them).

We need to pray that the rest of Mr. Marshall's examples are equally good for his son to follow.

With Jeroboam we see the Block and in his son we observe the Chip. The two are not the same and we must say that Jeroboam didn't give much in the way of example. There is a lesson in this for all of us.

(Illustration of Laddie the dog being killed & Daddy not being missed)

In years past we have heard much made of the neglect of father's for their children. Men who were too busy earning a living and supporting the family the expense of that family. But today it is ~~mothers and fathers~~ fathers and mothers who are equally at fault. Both are working often to the neglect of the children who must fetch for themselves. Would you be missed by your children? Or would the things you can give them or buy them be the things they missed most about you?

(Illustration of "Finished the book, but lost the boy")

This story is being repeated every day in our nation and all because we are so wrapped up in ~~mak~~ more and more material wealth. This isn't the way God had it planned. He created the family to be an imitation of ~~the~~ His creation. He wanted and wants it that way. He stands out as the Father who loves and because He loves He seeks to lead, and direct, and correct the children. He created both mothers and fathers to have an important role in the lives of the children in their homes.

He also loved His creation so much that He sent His Son to show what it was like to be an imitation of the Father. Jesus was that perfect imitation. He told His followers, "He that hath seen me, hath seen the Father." If you saw

Jesus, you saw God. We have another saying that tells us, "Like Father, like Son." This is exactly what Jesus was. Are you becoming like Father? Like God? Are you becoming like Son? Like Jesus? This is what eh Christian life is all about.

Knobel Staton the man who wrote the adult study guide for Adult vacation Bible School gave an illustration of a poem he first gave to his father.

(Illustration of buying this in 5 & 10 40 yrs ago, cheap frame; giving to son; wanting to copy it for sermon; son knew it & quoted it)

Read poem: Wouldn't it be something that would change the entire complexion of our community if people could see God in us daily? Wouldn't it be the best compliment anyone could pay us to say "We were a chip off the block," and that ~~kind of compliment~~ compliment meant that we were just like our Father Almighty God? We can only be that if we remember that all of us are examples to the next generation. In the case of Jeroboam his son was saved and he wasn't. Isn't that a tragedy? In most instances where the father is lost, so is the son. This is why God wants us to be the proper influence we should be. Let God be the block, the pattern for us; and let us be the chips, the miniature imitations of Him and what He wants us to be.

"Sow And Sowing"

Scrip: Mt. 13:1-23; Text: Mt. 13:19-23

The farm bakgroun nospk sos & sowing=nuthin 2do
wilt. Mis Fig & any of her clan.

Js by 3 Gal & such thron go in2 boat & spk
Pocit farmr ne-rby & sow & peop C & mak mean clear
But can no made clear Bcuz Js espl 2 discip
Palstine 2 method sow=broadcast=toss & fal everwher
lazy way=sak donkey,hol & seed trickl or run out
plant low nerc rows,strips;Btween strips path,hard
& this hard ground Js spk of

Let's lk wat Js say:

vs 19=Thez peop hear,no hear

How many us her! serms & serms & no effect on us?

Serm 2spk 2harts & chang livs 4 bettr
ministerial circls spk valu serm/semnary also
reason=manmade messag on probs canno chang livs,
G's # & words can,Bcuz if chang harts

Vss 20-21=short bloomrs,lik flowrs plant ea yr
many peop cum in2 fellship vim & vigor,enthus,
but short liv & lethargyset in & disappear

Vs 22=Thez peop involv ch,2 manyoutsid activs tak
priority & thez Js spk of oft

(Illus student & bird study & no involv)

Js spk thez Rev 3:13-22=chap spk 3 ch of 7 spokn 2

Thez peop lukwarm/hot nor cold;nethr complet ~~mak~~

turn on,nor complet turn off=lak commitment

(Illus Linus & fanatic wen gro up=wishwash fanat)

Ther is no such nimal it peop so & soing

Expl=ask sum! how R U & get anser So/So

means not 2 gud/not 2 bad & truth is lack of involv

Eithr enjoy dav & thank G 4 it & liv it complet,

o. go home pul covr ovr hed & 4get

Illus man in bk saysleep til Tuesday

Mediocrty is lak of our involv & this wat Js say

vs 23=Seed on gud gr no had easy time,mus push agin

pul gravity & Bcuz, lk result=(read harvest)

We mus ~~lx~~ continu 2 liv & do work G givn

(Illus Mr. Gee & Old Thomas)

~~xxxxxxx~~

G no cal us 2B sucesful,but cal us 2B faithful=

J. Falwell quote & I Bliev spel our comit 2 Js Xp

which wil UB? Lukwarm? Wish/wash,So & Soing?

Or, gud seed knc not easy,but continu push agin

pul of world & liv 4 Js Xp?

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

This Sunday After Pentecost June 28, 1981

Church in the Park

The Rev. Ralph C. Link, Pastor

Mr. Dan Hodges, Liturgist

Mrs. Kitty Feder, Organist

ORDER OF WORSHIP - 11:00 A.M.

*Prelude

*Ascription

*Hymn No. 16 "Love Divine" (Yellow song sheets)

*Call to Worship:

Pastor: Great is the Lord and greatly to be praised
in the city of our God.

People: I was glad when they said unto me,
Let us go into the house of the Lord.

All: Blessed are they that dwell in Thy house
they will still be praising Thee.

*Invocation

Hymn No. 5 "Stand up for Jesus"

Morning Prayers - ~~HE~~

Announcements -

Offering

Offertory ~~Ps. 134~~

Solo: Lloyd Link

Scripture: Matthew 13:1-23

Sermon: "Seeds and Sowing"

Prayer

*Hymn No. 3 "My hope is built"

*Benediction

Kitty Feder

Serving as Ushers today are: *Richard Mangel,

Don Kingsley, Art Carney and Gary Penar.

Bruce McBride and Rob Sybert will be visiting the

Hospital this week.

Mon. - 7:00 - Board of Christian Education Meeting

Mon. 6-7 Aerobics; Tues. 6-8 - Aerobics: 6-9 Thurs.

Aerobics in Rehoboth Hall.

July 3 - (Friday) 9-5 Youth will sponsor a Car Wash

at Arco Station - Rt. 3 South at the Greater Butler

Mall Shopping Center. (SEE SIGN)

"Sow And Sowing"

Scripture: Matthew 13:1-23

Text: Matthew 13:19-23

For those of you who may come from farming backgrounds and you may have glanced at the title of the message, let me assure you this is now about Sows and Sowing. In fact, it has nothing to do with Miss Piggy or any of her clan. But it does deal with the basic idea of planting seed.

Jesus was by the Sea of Galilee and the throng was so great that He went into a boat so He could speak to them. It is quite possible that a farmer was sowing seed in a nearby field and Jesus could tell them the story while the farmer was there, thus making the meaning of the story more clear. But we realize from future results that the story was unclear and Jesus had to interpret it for His disciples.

In Palestine two methods of sowing were used. The one was what is known as broadcasting and this is to throw the seed out in a scattered pattern. This could account for Jesus saying that the seed fell in several different areas. The other method of sowing is ~~the~~ the lazy way. A sack of seed was placed on the back of a donkey and a hole was punched in it, and the seed trickled out or ran out depending on the movement and speed of the donkey. ~~Thus it is that the seed~~ The fields were planted in long narrow strips and the ground between the strips was used as a right of way. It was a common path. Thus, any seed fallen on the hard beaten down ground of the path would not grow and this helps to illustrate also what Jesus was saying.

But let's look briefly at what Jesus was saying in His explanation of this parable. Beginning at the 19th verse we read, (read verse 19). He was saying that this is the person who has heard or hears the Word of God and it drops by the wayside. These are people who hear, but don't hear. How many of us have heard many, many sermons which have no effect on us at all? Yet a sermon is to speak to our hearts and lives and cause us to want to change for the better. I keep hearing in ministerial circles the questioning of the value of the sermon. In ^{some} seminaries the thinking is & has been that the sermon is of no value.

This is due largely to the fact that too many sermons are manmade and express man's thoughts and ideas as to how to solve the problems of the world and society. But if the message is straight from God's Word and we choose to ignore it, we are like the seed which fell by the wayside.

Then Jesus said, (read verse 20-21). Here are the short-bloomers. Much like the flowers that only grow for one season and must be planted anew each year, many people come into the fellowship of the Christian Church with a vigor and an enthusiasm but all too quickly that enthusiasm is replaced by lethargy and they soon ~~dis~~disappear.

Then Jesus said, (read verse 22). These are the people who are involved in the church but too many outside interests consume their time and energy. And these are the very ones which Jesus spoke of more than any others. In the book of Revelation in the 3rd chapter, Jesus is speaking to the last three of the 7 churches. Speaking to the Church at Laodæcea we read, (Read Rev. 3:13-22).

Jesus is speaking to those who are lukewarm. They are neither hot nor cold. They just sort of straddle the fence and never get completely turned on, nor do they get completely turned off. This is what is known as a lack of commitment.

(Illustration of Commitment, college boy & bird study)

We see this in denominational circles, the leaders will only go so far in their acceptance of the fundamentals and no further. We see this in many, many of the people in any congregation. There is that lackadaisical attitude and never getting involved too deeply. Jesus said you are either with Me or against Me. He said you cannot serve God and the things of man. In each instance He was calling for a definite commitment. This cannot come about by an attitude of So, So'ing. Do you know what I mean? Have you ever met someone and you ask, "How are you?" and received the answer, "So, so." That means not too good, and not too bad. But if the truth is really known, there is no so so. It is either good or bad and we all know that. We're either having a good day, or a bad day. Mediocrity is caused by our lack of in-

volvement in the day. This is a part of what Jesus was speaking about.

But Jesus closed out this particular discourse with these words, (read verse 23). This does not imply that the ~~good~~ seed falling on the good ground had an easy time of it. That seed still had to push against the soil to come forth, to be born to a new life. It took effort and it took hard work. And one of the dangers of striving to be this kind of Christian is the fact that too often results are not seen immediately and we judge ourselves or we judge the ministry of others by the seeming lack of rapid growth. But if we read this properly there are no promises connected with this verse. The only thing pointed out is that each seed brought forth different results. From this we must understand that we are being asked to be faithful and to continue to plant (Illustration of Mr. Gee and soldier at old Thomas's funeral).

God has not called us to be successful, He has called us to be faithful is a quote by Jerry Falwell which I believe speaks out our commitment to Christ. Are you growing as one of the seeds sown on good ground? Or instead, are you lukewarm? I am sure there is room for improvement in all of our lives. Let's begin today by seeking to not only grow as God wants, but to plant for Him so others may grow.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday After Pentecost July 5, 1981
The Rev. Ralph C. Link, Pastor
Mr. Dan Hodges, Youth Director and Liturgist
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophone
Weather Covert, Chris Andrews - Acolytes
+ + + + +

ORDER OF WORSHIP - 11:00 A.M.
Prelude
*Hymn No. 682 "A Song of Peace"
*Ascription
*Exhortation
*Confession (In Unison) "O God, the Creator and Preserver
of all mankind, we implore thy mercy in behalf of all
classes and conditions of men, that it may please thee
to visit them with thy most compassionate help, according
to their manifold necessities and wants. Especially
do we beseech thee to have pity upon all widows and
orphans; upon all prisoners and captives; upon all
sick and dying persons; upon all such as are persecuted
for righteousness' sake. Enable them to look unto thee,
O most merciful Father, and to call upon thy Name, that
they may find thee a present Saviour in their affliction
and distress. And let it please thee to deliver them,
and raise them up in due time, giving them patience
under all their sufferings, the rich comfort of thy
grace here below, and eternal rest with thee in heaven;
through our Lord Jesus Christ. Amen"
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 681 "Let There be Peace on Earth"
Call to Prayer
Pastor: The Lord be with you

People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory
Doxology
Saxophone Solo Rol Thompson
Scripture 2 Samuel 7:18-29
Sermon "CHOSEN PEOPLE"
Prayer
*Closing Hymn No. 695 "America"
*Benediction
Choral Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers in the Altar this morning were
from the Nehach Wedding.
Serving as Ushers today are: *Charles Penar, Dan
Busko, Robert Knauer and Dave McMillin.
Harry Burns and Don Kennedy will be visiting the
Hospital this week.
Monday - 6-7 - Aerobics in Rehoboth Hall
Tuesday 6-8 - Aerobics in Rehoboth Hall
Thursday 6-9 - Aerobics in Rehoboth Hall
Wed. and Sunday - Youth meetings in Rehoboth Hall
LOOK UP!
Look up -- with eyes of faith and have
The Answer you desire,
You'll never find the blue you seek,
Below--in muck and mire.
Look up-- and keep on looking up,
Beyond the dark of fear;
Your star is shining somewhere
IN time, it will appear!
Look up--whenever things go wrong,
On this old mental sod;
Look up, for that's the place to look
If you're expecting God.
-M.K. Haley

"Chosen People"

Scrip: 2 Sam 7:18-29; Text: 2 Same 7:23-24

K Dav cum 2 pt want bild Hous 4 Ark, bcuz he liv palac
tc Nathn, sed OK, had vision & G sed tel Dav NO
Mesag=son bild hous; thron establish 4ever

Dav accpt & Gly man was went Tab & pray

vs 18=quest being chosen by G

vs 19=recogniz bles specil way

vss 20-21 overwelms & acknowledg B4 G

vs 22=Recogniz Who & Wat God is

In this say of all peop G chos him & recog he only

1 of many=vss 23-24

They wer His peop, His natin & this fulfil cov mad ABe

But read G Word & say wud B scater & 2day this case

2 1 day wil B 2gethr & orth Jew toast=2day Pgh,

nex yr Jeru & lk 4ward day G unite agin

Bcuz this C Jew G's peop

But this past & 4time B no Ch peop, but is true?

Hav evr considr U.S.? If not mak G luv small

Lk natin=205 yr old world prom; stil fear as power

Columbia & space explor; resul this B4; mor Drs; mor

land than peop; gro mor, 10% for totl; Jap & Tokyo Bay

But with blessing sloly drift extintion lik othr powrs

(Illus teachr & quest=Wat want 2B gro up? Welfare)

(Illus Chas Colson & Rome etc)

This wat hapn Is & can hapn U.S.

mus lk root caus & work 2chang, altr natin

Churches & ldrs=no Bibl, Bliefs etc

avg ch membr no feel, kno allegianc 2 God & tak toll

(Illus Fife, Scotland & ch, yng peop)

Wat need individ membr accpt responsbilty 2ward G &

luv He sho & giv

Js 10k folwers Jn 15:16=(read) We mus cum 2 pt livs

wh realiz we hav bin chosn by G & we here this

time, this plac Bcuz Divine Selectin

This tak sens pride, I mad decis 2 Bcum "pian; lk Big

favor I did 4 God

Mus B lik Dav & cum 2 G & acknowledg He Cho us & bcuz
we wil liv 4 Him

If ea ~~is~~ wud Bgin 2 liv this mannr start 2day, our

natin can turn & B turn & we can indeed C & kno,

U & I, here & now, R G's Choesn People

"Chosen People"

Scripture: 2 Samuel 7:18-29

Text: 2 Samuel 7:23-24

King David came to a point in his life where he was concerned that the Ark of God was kept in the Tabernacle while he, the king, lived in a palace. He told the prophet Nathan of his desire to build a house for the Ark, or in other words a Temple. At first Nathan gave his permission for David to do this because it seemed like the right thing to do. But that night, God spoke to him and told him to tell David that he was not the man to build God's House. The message from God further stated that not only would one of David's sons build God's House, but from David's roots the throne would be established forever.

David accepted this message and godly man that he was, went into the Tabernacle and prayed to God. His prayer was one of thanksgiving in several directions. First he prays and gives thanks, questioning his being chosen by God for these tasks, (vs 18). He recognizes that he has been blessed in a special way, (v 19). He is overwhelmed by this and doesn't know what to say about it, & he acknowledges this before God, (vss. 20-21). And then David shows his recognition of Who and What God is, (vs 22).

In this he is saying that of all of the people God has selected to be special in the kingdom, he was the one chosen. But he also recognizes that he is only one of many and he acknowledges this as we read in verses 23 and 24.

Here we see the distinction which Israel had in God's sight. They were His people, they were His nation. This was the fulfillment of the covenant made with Abraham away back many years before. We recognize that God's chosen people were the people of Israel. But if we read in God's Word the details of this covenant, we see that even though they turned from God once too often, His covenant is still in operation. They are scattered and have become a remnant in all parts of the world. But He has promised them that one day, they will be back in their homeland and He will once again be their God. This is why when the Orthodox Jews celebrate the Passover they drink a toast and the words of the toast are, "Today, in Pittsburgh," (or wherever they may be), "Next year in Jerusalem." They look forward to the day when God will once again establish

them as His nation and His people. Because of all of this past history we have no problems identifying the Jewish people as being God's people. So their history is past and for the time being there are no other "Chosen People." But is this really true? Have you ever considered that maybe, just maybe, God has chosen our nation as His Choen People? There sometimes seem to think that the Jewish people cornered the market on God's love. But to just believe that God could only choose a people such as Israel and cross off all others is to limit the love and mercy of God.

But look at our nation and make the comparison. We have a history of 205 years and in that time we have grown to be the most prominent power in the world. Even today with the limited respect felt and shown to our country, the power of the United States is still feared by other world powers. Just a few short weeks ago the United States became the world leader again in space exploration. From the other space ventures we have developed new clothing, new drugs, and many other side benefits. We have more doctors per thousand population than any other nation in the world. We lead in medical research and many other fields of research. We grow more food than we can possibly eat and it is about 10% of the population growing the food for the total population. We have more land than people and many ~~px~~ nations cannot boast of this. Not too long ago in Tokyo, the Japanese filled in a part of Tokyo harbor with rubbish on which to build new housing units for their people.

But with all of the blessings we have we are slowly drifting toward ~~Ex~~ Extinction just like the other world powers have done before us. On Friday I was talking to a man who teaches right here in the Butler school system. He was telling me that when the question is asked, "What do you want to be when you grow up," the usual answers of fireman, policeman are still seen. But do you know what is fast replacing those standard jobs? The answer is, "I want to be on welfare." Doesn't that tell us how far we have drifted toward being a do-nothing nation and do-nothing people? This teacher added that all of the children have difficulty showing initiative and doing things on their own without being

told. They're bored and want to be entertained. Who taught them that?

(Illustration of Charles Colson and his remarks on Rome & comparison to U.S.)

This is what happened to Israel and this is what can happen to the United States. But we can sit back and bemoan the plight of our nation all we choose and it will have no effect on ~~the~~ the situation. We must look at the root causes and begin to work on them and then we can have changes and alterations in our nation.

The churches in our nation once again need to become the leaders for the lives of the people. We have let them drift into nothing much more than social clubs. In many, many congregations this very morning you would not hear a sermon, or a service based on God's Word. How can such congregations give their people adequate food. As a result of this lethargy in the mainline congregations the average church member doesn't feel or know the allegiance to God they should have. Needless to say, this attitude is taking its toll on the impact of Christianity in our nation. In ~~England~~ ~~1972~~ Scotland, the County of Fife, in 1972 there are some interesting statistics:

(Illustration of this).

What is needed is the individual member to accept a sense of responsibility toward God and the love He has shown and given. Jesus speaking to speaking to His followers in the Gospel of John the 15th chapter, the 16th verse we read, (read this). We must come to the point in our lives where we realize that we have been chosen of God and we are here at this time and in this place because of that Divine ~~choice~~ selection. This takes the sense of pride that could overcome us from our lives. By this I mean the attitude of, "I made the decision to become a Christian," and it is much like, "Look at the big favor I did for God." We must come to God much like David and acknowledge that He chose us and because of this we will live for Him. If each of us would be-
. 1 to live in this manner starting today, our nation can turn & be turned and we can indeed see and know that we, you and I, here and now, are God's and are "Chosen People."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday After Pentecost July 12, 1981
The Rev. Ralph C. Link, Pastor
Mr. Dan Hodges, Youth Director and Liturgist
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophone
Heather Covert, Chris Andrews - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude
*Hymn No. 325 "All hail the power of Jesus' name!"
*Ascription
*Exhortation
*Confession (In Unison) "We offer unto thee our Father,
praise for the gift of thy Spirit. We ask for thy
Spirit at the times when we are filled with doubt;
when we are filled with hatred; when we are devoid of
patience; when we show forth selfishness. In all
circumstances which are contrary to thy will, send thy
Spirit to help, to heal, and may we know thy forgiveness,
through Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 442 "O Master, let me walk with Thee"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory
Doxology
Solo: "My Tribute" Dan Hodges
Scripture Hosea 1:1-11

Sermon: MISS GRAPE CAKE"
Prayer
*Closing Hymn No. 16 "Tell Me the Old, Old Story"
*Benediction
Choral Benediction
Postlude

*Congregation Standing *****
The Lovely Flowers on the Altar have been placed by
Mr. J. Walter Harmon in memory of "Loved Ones"
Serving as Ushers today are *Ann Williams, Alta Kradel,
Lois Wogan and Grace Riddle.
Nursery will be provided today
There were 135 in attendance last Sunday.
Howdy and Dutch Bolan will visit the Hospital this week.
Monday - 6-8 Aerobics in Rehoboth Hall
Tuesday - 6-8 Aerobics in Rehoboth Hall
Thurs. - 6-9 - Aerobics in Rehoboth Hall
Wed. and Sundays - Youth Meetings in Rehoboth Hall.
Next Sunday July 19 is open for Flowers - Please let
Bea know if you are interested in having this Sunday
for Memorial Flowers.
Every Thursday from 1-3 - Children's Fellowship in
Rehoboth Hall. Anyone from Nursery thru 6th grade is
invited for Recreation, games and etc.

I sat and gazed in silence at the azure sky overhead.
In the glory of that moment, a simple prayer was said.
I thanked God for all the grandeur, for His Beauty
everywhere,
I praised the Great Creator as I sat in silent prayer.
I found an inspiration and a peace within my soul,
I took the time to worship and I felt myself made whole.
.....Lois Anne Williams
Don't forget while you are away on vacation the bills
of the Church go on and on and on!!!!
Mr. & Mrs. Gottlob Kradel will greet the Congregation
and Visitors at the door this morning.

"Miss Grape Cake"

Scrip: Hos 1:1-11; Text: Hos 1:10b

(Illus grape cake at home & enjoy)

DIBL EM=dottr Mis Grap Cak, nevr entr buty contes
but probilty gud lking yng lady Bcuz males sot aftr
& yng lady pretty name=prostitute

Yng an Hosea proph during kings=vs 1

Mus Expl: sum no Bliev story, nevr hapn=allegory
Sum Bliev he marty girl & aftr marage turn prostit,
& he interpret lik this

I Bliev as stated

vs 2=G no giv directs lik this; wrong 2 marry etc
Hosea met, felin luv & G permit marry Bcuz kn wat Hos
do & wud use this 2 sho point want 2 make
vss 3 & 4=Jezreel wher Jehu kil Ahab sons 2 get throne
prophs name childrn 4 events etc

vs 5=futur prophecy G bring 4th

vs 6=No mercy, no pity

vs 7=sho this 4 N Kingdom, but wil sho merxy 2 Judah

vss 8-9=Gomer unfaithful 2 Hos & child not his &
Hos sho Mis Grap Cak giv illust lik Israel not G's
peopl anymor=Bride of G now prostitut & comit adltry

Hos wif now gon, left him & he giv G mesag this pt

vss 10-11=Is 2B scatr & dispers but finly B resotr
latr time & plac 2B Jezreel wher brot bak 2gethr

Throuth Bk & Bibl term Heb=HESED & wil sho nex wk

Mesag G want 2 convey vs 10b=READ

G sho sumthin no need 2 sho at this point

(Illus Sir Wm Herschel & GRACE)

This wat we call GRACE, & this wat G sho peopl agin &
agin

G wait 2pardn all sinners; big/littl; old/yng

ever~1 turn from G lik Mis Grap Cak

Bu U & I need 2admit turn from Him daily, wkly but

can kno clens which He provid with luv we no underst

G say=vs 10b=READ AGAIN.

"Miss Grape Cake"

Scripture: Hosea 1:1-11

Text: Hosea 1:10

Each year in the early fall of the year when the luscious blue Concord grapes became ripe I knew that a special treat was in store for us. My mother would pick some of those grapes and on a Saturday afternoon she would bake a grape cake. This was an old German recipe and my grandmother and mother always spoke of it as being grape-kochen. We couldn't eat it on Saturday because by supper time it was still too warm and so we had to wait for Sunday. Naturally, our mouths watered and sometimes with a little bit of gentle persuasion, like, "Boy that grape cake looks better than it did the last time you made it Mom," or something along those lines, and we would get a sample before Sunday.

An Israelite named Diblaim, (DIBLA EM), became the father of a little baby girl and he named her "Miss Grape Cake," which would indicate that she was something special to him. She probably never entered a beauty contest in her life. But she carried that name with her wherever she went. In all probability she was a good looking young lady because she became well sought after by the males of her town and turned from being a sweet young lady with a sweet pretty name, to a village prostitute.

A young man ~~named~~ named Hosea met her and fell madly in love with her. He was a prophet of God and he prophesied in what became known as the Northern Kingdom, or Israel. This kingdom was made up of the ten tribes of Israel which pulled away from the Tribes of Judah and Benjamin. Judah and Benjamin became known as the Southern Kingdom, or Judah. It was here that Jerusalem was still the capital.

Hosea was a prophet during the reigns of the kings of Judah, (listed in vs 1, read this). He was also a prophet during the reign of Jeroboam the son of Joash in Israel, (vs 1b).

As we see the turn of events which begin to take place as we look at the second verse. (Read this). We need to understand something at this point. There are those who claim that this is only an allegorical situation and this

means it never took place in actuality. These people believe that Hosea heard a message from God and this is how he wrote of it to explain what God wanted told.

The second theory is that Hosea married a wife and after his marriage to her she became unfaithful and this is how he interpreted the message which God wanted him to give.

The third theory is that Hosea lived through this as it is stated in the book. This third theory is the one I believe and there are several reasons for it. I trust that as we go through portions of this book in the next several sermons, that my reasons for my beliefs will become evident.

As we look at this second verse we see that it states that "When God first spoke through Hosea," (read this verse again). It sounds as though God is giving Hosea directions to go out and marry a prostitute. This was forbidden of priests and those in authority in all of Israel. So it was not a command of God for Hosea to do this. What had happened probably was that Hosea had met Gomer, Miss Grape Cake, and had fallen in love with her. God was going to take this as an opportunity to illustrate what the people of Israel were doing. God knew that the heart of Hosea was such that he could love this woman and be true to her, but that she would turn back to her ways, just as Israel had done in the past and would continue to do in the future.

So we read that Hosea married Gomer and she became pregnant, vs. 3.

God spoke to Hosea and told him the name He wanted Hosea to give to this son, vs 4, (read this). This valley was the place where Jehu had murdered the sons of Ahab in order to take the throne. The prophecy as recorded in vs 5, is of a future event God is to bring forth. Prophets had a picturesque way of getting their message across by naming their children for events, or things to take place at a later time.

So it is we read again that Gomer is pregnant with a second child and God tells Hosea to name her also, vs 6, (read this). The girl's name meant, "No pity," or, "No mercy. There would be no mercy shown for Israel, the northern king-

dom, but there would be mercy shown to Judah as recorded in the 7th verse, (read this);

Then we read in the 8th ~~verse~~ and 9th verses, (read these). What had taken place was that Gomer was unfaithful to Hosea and Hosea was to name this child as not being his. The illustration was all too clear for any and all to see. And that is Gomer, Miss Grape Cake, was back at her old trade and Hosea was declaring that this child was not his, just as God was declaring that Israel was not His people anymore. His bride, Israel was now prostituting herself and committing adultery.

But God gives a further message at this point. Hosea's wife was now gone, she left him. Hosea prophesies God's message at this point in the 10 and 11th verses, (read these). The message is simply this; that Israel will be scattered and put down and finally they shall be restored as God's people and this will take place in Jezreel during the kingdom age. A part of this prophecy has been fulfilled with the dispersion of the Jews. But the rest of it is still to come at a later time.

We are going to come to a term God uses in this book and throughout all of Scripture again and again. It is the Hebrew word "HESED" and we will look at that next week. But the message God conveys at this point is ~~printed~~ brought out in the latter part of the 10th verse; "Where it is said to them, 'You are not My people,' "It will be said to them, 'You are the sons of the Living God.'" God is showing something toward them which He didn't need to show.

(Illustration of Grace in life of Sir William Herschel)

This is what we call "GRACE." This is what God showed to His people again and again. God is waiting to pardon sinners of all kinds; big and little; young and old; everyone who has turned from Him like Miss Grape Cake. You and I can know that GRACE each day of our lives, if we are willing to admit that we turn away from Him many times in a day, or a week. We can know that cleansing which He provides because He loves with a love we can't understand. Where it is said to them, "You are not My people," "It will be said to them, "You are the sons of the Living God." This is ours from God through Love.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixth Sunday After Pentecost July 19, 1981
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Mr. Dan Hodges, Youth Dir. and Liturgist
Mr. Roland Thompson, Saxophone
Brian Hollefreund, Julie Vargo - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude

*Hymn No. 349 "O for a Thousand Tongues to Sing"

*Ascription

*Exhortation

*Confession (In Unison) "O God, who hast brought us into this fellowship with one another through thy Son Jesus Christ; let us be one in thought and mind and spirit. Help us to strive not to be individuals but to be a group of fellow believers. Forgive us in our weakness of turning from thee. Give us strength as we need it in our times of turmoil and frustration. Help us to live in the world, but not to be completely wrapped up in all of it. Make our wills obedient to thine, for we ask it all in Jesus' name. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 625 "Lord, Speak to Me"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer and Prayer Response

Offering

Offertory

...ology

Soloist: "Maht a Difference, You Made Karen Maloney
in my life"
Scripture in ~~Wesley~~ 2:14-23

Sermon: "MISS GRAPE CAKE AND SEPARATION"

Prayer

*Closing Hymn No. 621 "Turn Your Eyes Upon Jesus"

*Benediction

Choral Benediction

Postlude

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by Mrs. Ralph Cooper in memory of her Mother and Father Mr. & Mrs. George W. Shakely.

Serving as Ushers today are *Rob Vinree, Robert Dellen, Randy Dellen and Brian Kennedy.

Nursery will be provided today

There were 186 in attendance last Sunday.

Deaconess Marlene Riemer will greet the Congregation

and Visitors at the door today. *CARLA BOSKE - PRES*

Hospitalized: Mrs. Cheryl Metrick - *WAS RECENTLY - OR. CITY*

Congratulations to Mr. & Mrs. Dan Metrick on the birth of a new baby Boy.

Bob Dellen and Chet Stauffer will be visiting the

Hospital this week. Carla Boske - Pres. Hosp. 15213

Our thanks to Mr. & Mrs. Howard Bolam (representing

our Choir) when they sang at the V.A. Hospital last

week.

Monday - 6-8 - Aerobics in Rehoboth Hall

Tuesday 6-8 - Aerobics in Rehoboth Hall

Every Sunday and Wednesday - Youth in Rehoboth Hall

Thursday - 6-9 - Aerobics in Rehoboth Hall.

Every Thursday from 1-3 - Children's Fellowship in

Rehoboth Hall. Anyone from Nursery thru 8th grade is

invited for Recreation, games and etc.

TIME TO THINK ABOUT SOUP AND SALAD - WE NEED BEANS FOR

FREEZING.

Since God lays solid foundations for what He constructs,

we ought to do the same for the life we are building

from day to day. Our Christian faith is sure, for it

rests on Christ's Word and work. Just as sure our

Christian life will be when we hear Jesus' words and

do them.

"Miss Grape Cake And Separation"
Scrip: Hosea 2:14-23; Text: Hosea 2:19

Hos roph fel luv Gomr, prostitut & Mis Grape Cake
G armit him marry her & warn she B unfaithful 2him
3 childrn, 2 his, 1 no his; she leav & he lef alone
But G use Hos illus His luv 4 Israel
so separatin period G giv prophs His luv 2 them
approx 6yrs Hos/Gomr had hus/wif relatship
but this all gone & he deserted & alone
1st part 2nd chap G tel totl destruct cum unfaithfu;
bride; He spk unlov, unconcern atitud 4 all hus=G giv
G tel disregardall this but cum time turn pt
A turn of wif, Brid bak 2 husband=G d but only happr
Bcuz husband=G reach out in luv 2ward her
vss 14-15=tel this=READ THEM
She think bak happy days wen yng, carefree; wen lif
clean, decent & no dirt, filth ther 2 mar luv of lif
Then wif B awar relatship & sho luv, respec necessari
2b wat shud B
Vs 16=unfaithful wif cal hus & lovr endear names
vs 17=Promis Husban=G wil remov all othr luvrs
but proms not jus 4 present but wil B completly
fulfil in futur
Vs 19=G's proms 4 mariag relatship
19a=Betrothal fathr arrang 4 sons wif=buy, pay 4
We C as Fathr pay pric thru Son Js 2 buy Bride=Ch
Btween Btrothal & marag 1yr & 4 Hos this time separat
Wil tak plac futur 4 Israel; 1000yr as 1 day G site
Ex:righteousness, justice, compassion, faithfulness
r it B4 G; G just & merciful; wil luv without end
Lovingkindness=HSED=use ovr 250 time OT alone
mean=loyl luv, & G sho evn wen unfaithful 2 Him
it tyed 2 covenant relatship which G promis
Proms 4 Isites & continu apply til futur time G redee
But apply 2 any & all who seek 2B His
He want all mankind 2kmo He reach out 2them evn
tho they unfaithful, adulterous 2 Him
He luv, & luv, & luv
(Illus woman, promis & then only, "HIM, MIM, HIM,)
We need 2B awar this in our livs=It Him, Him, Him &
we need Him
(Illus boy & It's 2 dark 2 go out without father)
Worl dark, forbid, & much 2 dark 2 go out without Fathr
Reach out 2day & tak Father with U Bcuz He say= I
Wil betroth U 2 Me etc, etc=vss 19 & 20

"Miss Grape Cake And Separation"

Scripture: Hosea 2:14-23

Text: Hosea 2:19

Hosea, the prophet, fell in love with a prostitute named Gomer, whose name meant, "Grape Cake." God permitted Hosea to marry her but warning Hosea that she would be unfaithful to him. From this marriage, 3 children were born. Two of them were fathered by Hosea, but the third was fathered by someone else because Gomer was unfaithful to him. So Gomer, Miss Grape Cake deserts her husband and the three children. Hosea is left all alone to take care of these children and to pick up the pieces of his life. But God was using Hosea and his life as an illustration of the relationship between Israel, (the Northern Kingdom), and Himself. So it is that during this period of separation between Hosea and his beloved Miss Grape Cake that he proclaims and prophesies the message of God's love for His people even though they have become adulterous and unfaithful to God. For approximately 6 years Hosea must have had the husband and wife relationship with his wife, but now she was gone.

In the first part of this second chapter God tells of the total destruction and end which will come upon this unfaithful bride. He speaks of her unloving and unconcerned attitude for all that the husband, God Himself has given and provided for her. God tells of her disregard for all of this, but there will be a turning point in all of this. A turning of the wife, the Bride, back to her husband but this will only take place when the husband still reaches out in love toward her. We read of this in verses 14 & 15, (read these). She will think back to the happy days when she was young and carefree. When life was clean and decent and the dirt and filth were not there to mar the love of life. It is then that the wife, the Bride will be aware of the relationship and will show that love and respect necessary for the relationship to be what it should be. So it is that the unfaithful wife and Bride calls the husband and lover an endearing name, (read verse 16).

The promise then follows that the Bridegroom, Husband, God, will remove all other lovers, or would be lovers from the Bride, (verse 17). But these pro-

misew are not just for the present, but will be completely fulfilled in the future, (verse 18).

But God the Husband, now ~~makex~~ gives the conditions for this marriage relationship as well as the promises that He as the Husband will fulfill. We begin to see of this in the 19th verse. First God says, "And I will betroth you to me forever." The transaction which took place for the Betrothal was ~~that~~ of the Father of a Son making the arrangements for a suitable young lady to become the future wife of that son. In the language surrounding this transaction there is the root meaning of "purchasing" or "buying" or, "Paying the price" of this bride to be. To look at it from this standpoint we can see the significance of God saying that He will betroth Israel to Himself forever. He is saying that He is willing both as the Father and the Husband, to pay the necessary price to have His Bride set aside for Him.

Between the time of the Betrothal and the actual marriage a period of time ~~lapsed~~ elapsed. In the early ~~xxxx~~ patriarchal age it was a few days. But gradually it evolved into a full year waiting period. So when God said He would enter this period of Betrothal a waiting period was to take place. For Hosea the period of separation was the time of waiting for the marriage to begin as it should. To the nation of Israel ~~ix~~ ^{the marriage} never did take place during their lives. In fact, it has not taken place up to now, and it is off in God's distant future when all of this will transpire. For those who look at specific time tables and many centuries have passed instead of only a year, we must remember that Scripture tells us "a day in Thy sight are but as a thousand years O Lord." But now God follows His promise of the Betrothal period with his promise of what He shall be and what His Bride shall be in that relationship.

First He says, "Yes, I will betroth you to me in righteousness." ~~By~~ By this He is saying that you shall be bound to me and you will be made right before me. But He adds not only in righteousness will you be betrothed to Me, but in justice also. God is a merciful God, but He is also a Just God and as such sin must be punished in order for His righteousness to come forth.

And then God adds to it, "In lovingkindness and in compassion, and I will betroth you to me in faithfulness. Then you will know the Lord."

Each of these things involve a commitment from God toward His people. Compassion is to show concern for the needs which God's people have and this promise is to meet those needs. Faithfulness is that God will be with His people no matter where they are, or what their circumstances. They may forget Him, and turn from Him, but He will continue to be with them and seek them faithfully. I purposely omitted one word in this group and it is the word "Lovingkindness." The word lovingkindness in Hebrew is "HESED." It is used about 250 times in the Old Testament alone. It means a loyal faithful love which God will show to His people even though they are unfaithful to Him. It is tied in with the Covenant relationship which God promised to them.

These promises were for the people of Israel and they apply to them until they are finally redeemed by God at a future time. But they also apply to any and all who seek to follow Him. He wants all mankind to know that He reaches out to them in their unfaithfulness and adulterous relationships with Him, and He still loves and loves and loves.

(Illustration of woman and favorite verse & finally, "Him" "Him,"Him.")

We need to be aware of this in our lives. It is "Him, Him, Him," in all circumstances of life. And we need Him

(Illustration boy & "It's too dark to go out without a Father)

The world is dark and forbidding and it is much too dark to go out without a

Father. Reach out today and take that Father with you because He says, "I will betroth you to me forever; yes I will betroth you to Me in righteousness and in justice, in lovingkindness and in compassion, and I will betroth you to Me in faithfulness. Then you will know the Lord."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventh Sunday After Pentecost July 26, 1981
The Rev. Ralph C. Link, Pastor
Mrs. Betty Huselton, Guest Organist
Mr. Dan Hodges, Youth Dir. and Liturgist
Mr. Roland Thompson, Saxophone
Brian Hollefremund, Julie Vargo, Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude
*Hymn No. 345 "Crown Him with many crowns"
*Ascription
*Exhortation
*Confession (In Unison) "We offer unto thee our
Father, praise for the gift of thy Spirit. We ask
for thy Spirit at the times when we are filled with
doubt; when we are filled with hatred; when we are
devoid of patience; when we show forth selfishness.
In all circumstances which are contrary to thy will,
send thy Spirit to help, to heal, and may we know thy
forgiveness, through Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
 *Pastor: Blessed be the Lord God!
 *People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joy, Concerns, Prayer Requests
Hymn No. 585 "Only Believe"
Call to Prayer
 Pastor: The Lord be with you
 People: And with thy spirit
 Pastor: Let us Pray
Prayer
Offering
 Offertory
Doxology
Duet: "Morning has Broken" Nancy & Lloyd Link
Scripture Hosea 3

Sermon: "Miss Grape Cake And Restoration"
Prayer
*Closing Hymn No. 497 "Like A River Glorious"
*Benediction
Threefold Amen
Postlude

*Congregation Standing *****
The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. Mike Nazaruk to the "Glory of God"
Serving as Ushers are: *Richard Mangel, Don Kingsley,
Art Carney and Gary Penar.
Nursery will be provided today by Patty Wogan.
Mr. & Mrs. Howard Bolam will greet the Congregation
and Visitors at the door this morning.
Hospitalized: Mrs. Ralph Schaeffer - Grove City
Our Sincere Sympathy to Mrs. Robert Tait and Family,
and Friends. Mr. Robert Tait passed away this week
and was buried Friday.
Lloyd Link and Dave McMillin will be visiting the
Hospital this week.
Monday - 6-9 - Aerobics in Rehoboth Hall
Tuesday - 6-8 - Aerobics in Rehoboth Hall
Wednesday - Youth in Rehoboth Hall.
Thursday - 1-3 - Children's Fellowship in Rehoboth
Hall. Anyone from Nursery thru 6th grade is invited
for Recreation, games and etc.
We are still in need of beans for freezing, for the
up and coming Soup and Salad Day
Thursday - 6-9 - Aerobics in Rehoboth Hall.

Mrs. Alice Beatty would like to thank the members of
the Church who sent cards and prayed for me when she
was convalescing in the Hospital.
O Love, who thus hast bound me fast
Beneath that easy yoke of Thine;
Love, who hast conquered me at last,
Enrapturing this heart of mine--
O Love, I give myself to Thee,
Thine ever, only Thine, to be.

"Miss Grape Cake And R"soration"

Scrip: Hos. 3; Text: Hosea 3:2

Hosea sep from Gomer period of time; luv no diminish
st: G's proph & went 2vilag & pas slav trading plac
In midst slavs saw familiar face=Ever C sum? crowd?
He saw this face & all luv stil ther & had to buy,
He beat fast & pay pric=Silvr & barley=~~3000~~
Hos liv thru ordeal & G use 4 illus 2 His peopl
vs 1=G coman luv wif tho unfaithful Bcuz G luv lik th
Raisin cake=worship Baal & fertil offr=CF Gomer/name
vs 2=price slav 30 pc silvr & this wat G do thru Js
vs 3=proms 2 futur brde, sep period time & we ~~liv this~~
liv this

husband apart from Bride
Bride=Ch; Bridgroom=Js Xp & we sep but 2B faithful
This time Gentiles & we B delt with lik G wil deal
Israel & Israelites
Vss 4-5=Their king dun away, no Templ, no relig things
Prom is 2 cum bak 2 G lik Gomer restor 2 Hosea
& then wil no longr B unfaithful
They no underst then, & peopl no underst now
Man lk 2 solv own probs=nuclear wepons do away & OK
But man wil seek 2 overcum othrs anothr way
This basic fact & we overlook it
(Illus of cowboy buying Eagle & releasng him)
Man bin held captiv sinc Ad & Ev turn from G in gardn
Sin & unfaithfulnes bin part makeup & exist since
2 resolv G provid 2set man free & this only posib
thru relaship Js Xp
Js sed=Ye shall kno truth & truth shal set U free
" " I am way, Truth & Life
Man want relief & releas probs lif & all cares
is imposib this life
But can hav relief thru Js & this give peac 2 con-
tinue 2 fite battle of life
Duuznnot free from all ills, or probz, strugl stil go on
(Illus missinary & "You're not home yet")
This wat G say 2 peop thru Hosea & this wat He contir
say 2 us this life
"YOU'RE NOT HOME YET" & until U R, rember, "I HAV
BOT U 4 MYSELF" =(vs 2a)

"Miss Grape Cake And Restoration"

Scripture: Hosea 3

T t: Hosea 3:2

Hosea was separated from Gomer his wife for a period of time. His love for her had not diminished. He was still God's prophet and while he was about the work of the Lord he was walking in the village. As he walked he came to the place where slaves were being sold. As he walked past his ~~eyes~~ gaze settled on one of the slaves to be sold. This person stood out from all the rest. Have you ever been ~~in~~ in a large crowd and were able to pick out one face from that crowd? This is what happened to Hosea. There, in the midst of all these other slaves was the ~~ix~~ woman he loved, Gomer. There she sat, dirty, unkempt, sad, brought to the lowest depths and she was to be sold. His heart skipped and he knew that he couldn't permit her to be sold. She had suffered long enough and she needed to be brought back home. So probably in a rush Hosea went to those who were selling the slaves and agreed to the price. He paid for her and took her home. ~~But~~ she had to learn that this was not the way a wife was to act. So for a period of time she was kept in seclusion. ~~and then she was restored~~ After this period she was restored as Hosea's wife.

Hosea had lived through this ordeal and he let God use this as an illustration for His dealings with Israel. As we look at this chapter we see that Hosea uses this much like God was telling him to do these things as he was going through them. In the 1st verse we read that God commands him to love his wife Gomer, although she has been unfaithful and this is just like God loves His people. We read, "Though they turn to other gods and love raisin cakes." A part of the worship of Baal was to offer raisin cakes and these ~~cakes~~ were used with a fertility rite they observed. The analogy here is very clear. We know that Gomer's name meant, "Grape Cake," and a "Raisin Cake" is a cake made of dried grapes. So just like Hosea loved his "Miss Grape Cake," and she was unfaithful. So God loves His people and they were loving the "Raisin Cakes of other gods. They were offering their love to others and being unfaithful. So continuing the analogy, Hosea says in verse 2, (read this). The price of a

slave was 30 pieces of silver, or its equivalent. Hosea didn't have the full price in silver, so he paid half in barley and half in silver. Here ^{we} ~~xxx~~ see again what God was going to do in the future for His people through Jesus Christ. The price paid for His betrayal was 30 pieces of silver.

Then God once again gives future promises to His Bride. In the 3rd verse we read that there is to be a separation for a period of time during which the Husband will not be husband to the Bride. This is the period of time in which we presently live. The Husband is apart from the Bride and the Bride is living a life without the Husband. The Husband ~~xxxxxxxx~~ and bridegroom of course is Jesus Christ. At a point in time He is going to return for His Bride, the Church. But until that time, the Bride is to remain separate from the Bridegroom to learn to be faithful. This time in which we live is called "The Time of the Gentiles." It is a period in which the Gentiles are being dealt with before God will once again deal with the Israelites. The promise God has for them is found in these last two verses of this chapter. (Read 4 and 5 and explain).

Their king has been done away with, they no longer have the Temple, nor do they have the sacred things which reminded them of God and helped them to worship Him. And the promise is that they will come back to God much like Gomer was restored from being unfaithful. But they couldn't understand this then, just like people cannot understand it now. Man always looks for something to get rid of the problem and then everything will be OK. But life is not like this. Remove one problem and many others ~~take their place~~ appear on the scene. We can see the effects of this in all segments of our society. ^{one of} The emphasis today is to stop the spread of nuclear weapons. The Church is striving to get their members to write to the president, the representatives and senators to work toward the elimination of further development of weapons. But even if this effort were to succeed in all nations, somewhere along the line someone would begin to seek a different way to be superior over everyone else. It is because of a basic fact that too often we want to overlook.

(Illustration of Cowboy buying an Eagle and releasing him).

Man has been held captive like this since Adam and Eve first turned from God in the garden. ~~xxxx~~ unfaithfulness has been a part of man's makeup and existence ever since. To resolve this God has provided to set mankind free. That freedom can only come through a relationship with Jesus Christ. He said, "Ye shall know the truth and the truth shall set you free." That truth is only Him, for He also said, "I am the way the TRuth, and the life."

But man wants instant ~~xxxxxx~~ relief and release from all problems and cares. This is impossible in this life. We can have relief which comes through Jesus Christ. This gives us a peace in our lives to continue fighting the battle of life. But it doesn't free us from all of the ills of life. The struggle still goes on.

(Illustration of missionary and "You're not home yet")

This is what God was saying to His people through Hosea and this is what He is continually saying to us in this life. "You're not home yet," and until you are, remember, "I have bought you for Myself."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Eighth Sunday After Pentecost August 2, 1981
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Mr. Dan Hodges, Youth Dir. and Liturgist
Mr. Roland Thompson, Saxophone
Dianne Zavacky, Danny Mangel, Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude
*Hymn No. 322 "When morning gilds the skies"
*Ascription
*Exhortation
*Confession (In Unison) "Merciful Father, we acknowledge and confess our sinful nature; our short-coming and our offenses. We have betrayed not only our faith in you, but also your faith in us. We have spoken bravely of love and compassion, but we have acted out of selfishness and indifference. Forgive us, O God, through Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
 *Pastor: Blessed be the Lord God!
 *People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joy, Concerns, Prayer Requests
Hymn No. 361 "Alleluia"
Call to Prayer
 Pastor: The Lord be with you
 People: And with thy spirit
 Pastor: Let us Pray
Prayer
Offering
 Offertory
Doxology
Duet: "Precious Lord Take My Hand"
 Howdy and Dutch Bolam

Scripture: Hosea 4:1-10
Sermon: "LIKE PEOPLE, LIKE PRIEST"
Prayer
*Closing Hymn No. 595 "Lead On, O King Eternal"
*Benediction
Threefold Amen
Postlude

*Congregation Standing *****
The Lovely Flowers on the Altar have been placed by Karen Hartley in loving memory of her "Father"
Serving as Ushers today are: *Dan Bosk, Robert Knauer, Dave McMillin
Elder and Mrs. Robert Dellen will greet the Congregation and Visitors at the door this morning.
The attendance last Sunday was 139 (it rained)
Virginia Mangel and Marlene Riemer will visit the Hospital this week.
THERE WILL BE NO MORE AEROBICS UNTIL THE FIRST OF SEPT.
Wed. and Sundays - Youth in Rehoboth Hall
Thurs. 1-3 - Children's Fellowship in Rehoboth Hall.
Anyone from Nursery thru 6th grade is invited for Recreation, games and etc.
There are quite a few Daily Bread booklets in the Narthex - they are no good unless they are used.
Pick one up today and enjoy it.
Monday - 6:00 P.M. - WOMEN'S MARY PRUGH CIRCLE PICNIC AND MEETING Here at the Church.

If you have always wanted to take college classes, consider becoming a part of Tuesday College by registering before August 13. Classes run from 9 a.m. to 2:50 p.m. on Tuesday only, beginning August 25, and child care is available at a small charge. For further information call the Registrar's office at Butler County Community College 287-8711 ext. 154.
Following the Church Service today, the Music Committee will be auditioning Mr. Harry Cunningham. Members of the Congregation are invited to stay if they would like.
Hospitalized: Mr. Robert Stanley - Hillcrest Hospital Grove City. Mrs. Bonnie Vensel will be entering Oak Hill Division of Grove City Hospital

"Like People, Like Priest"

Scrip: Hosea 4:1-10; Text: Hosea 4:9a

From here on H proph no mor mentin H&s famly, but unde
unc lly princips thru wich liv flavr & colr wat spk
Partic time Scrip liv 10yr period folo deth Jero II
Undr Jero II, grt prosperty N Kingdom, Israel

He die, suced by Zechriah, son, rein 6mos, murdr Shalum
He rule 1mos, murdr by Menahem & he rein 10ys Bcuz
pay hvy tribut 2 Assyria & Is. adopt idol ways
This bakgr 4th chap & Bgin announc shud hear W of Lor
vs 1-G mesag & shud kno it; pt out peop unfaith Cov G
no faithfulness, knidnes-dog eat dog & no knowledg G
in land=mean=Histry G & experienc wat do 4 them
vs 2=Bcuz no kno G, bludshed, bludshed=kings & murders
vs 3=no lif, no enjoy lif, lik mourn; Mother=Is. brid, etc
vss 4-5=Is. brid, wife, mothr, adultres
vs 6=peop destroy no kno G; no kno law & shud B pass o
on 2 children; insturc/educat/worship & childrn 4get G
(priests examp, lik Eli sons steal meat, women etc)
vs 9a=peop jus lik pr & pr jus lik peop=no diff
remain chap tel all B punish 4 this=peop & pr alik
Main word here Knowledg, Priest

KNOWLEDGE=understan G sav act past, present, futur
Was 2B cov relatsip & no cutoff pt=2B continu 2
past, 2present, 2futur & they 2 kno this & B part lif
PREIST=Kohen=Ex 19:5-6READ=all 2B priests evn tho
priestly ofic set apart=ea was a priest
N.T. Ch also 2B lik this=ever 1 2B ministr own rt
evn tho minsters set apart, all peop 2 perform as min
(Ilus Constantin & hoax Xpianity)

Pr get idea 2 Bcum welthy, liv comfortbly & Ch corrupt
peop & prests no dif=alik=Reform came, chang but
vices Bgin ovr agin=lik peopl, lik priest
(Ilus Evangelist India, Y.M.C.A.)

generatin, aftr, gen tak plac=1nc fundmentl bastin
protestism, Princeton, Harvard=sloly Bcum liberl, grind
out preachrs, theologins libral & no Bliev, or Kno G

Ch no hav impac society 2Day Bcuz lost wat 1nce had
REV 2:4=READ=Their 2st luv was all consum luv G

All peop, thoz minsters, thoz peopl los luv & turn fr
wat shud bin they all alike 2ward G, but revers
May think Hosea & events dif from us, but we liv time
paralel their time, & events paralel theirs

Mus seek gain knowledg G 2gethr so we no destroy
2gethr Bcuz we no hav it, U&I 2B work at kno G & sav
act+ past/present/futur

(1 us Xpians lik pianos, gr, sq, uprite=no gud no tune)
2B in tun=(Ilus man, Fr revo, read Bibl lite)=U & I

R 2 seek that lite & 2B it shud B=Lik peop/lik pr &
both sho Js Xp livs

"Like People, Like Priest"

Scripture: Hosea 4:1-10

Text: Hosea 4:9a

From here on ~~the~~ in the rest of Hosea's prophecy there is no more mention of his family. But the underlying principles through which he lived flavor and color what he speaks for God. At this particular point in his prophecy he was probably living in the 10 year period following the death of Jeroboam II. Under Jeroboam the Northern Kingdom, Israel, had great prosperity. But he died and was succeeded by ^{his son} ~~xxxxxx~~ Zechariah. He reigned for 6 months and was murdered during a conspiracy led by a man named Shallum. But Shallum's reign was even more brief than that of Zechariah because he was murdered by a man named Menahem. Menahem was able to reign for 10 years because he got the support of Assyria by paying a heavy tribute to them. Menahem was very cruel and because of his alliance with Assyria many of the idolatrous ways of these people were adopted.

This is the background which found Hosea speaking to the people in this 4th chapter. He began by announcing that they should hear the word of the Lord, vs 1a. It was God's message and not his and he wanted them to know it, even though most of them had turned from God. He wants them to know that God and the people of Israel were at odds because of the actions of the people. Hosea was pointing out that they were unfaithful to the covenant God had made with them. Because of the lack of faithfulness there is no kindness, it was a dog eat dog situation, vs 1b. But along with this there was no "Knowledge of God in the land." The word used for knowledge here has to do with the experience of what God had done in their past history. It has to do with people "knowing" God and because of being in a right relationship with Him they love Him, they obey Him, they show righteousness in their actions and deeds toward others. But when they do not "Know" God, then they are involved in -vs 2. "Bloodshed, follows bloodshed," and this has to do with one king murdering another in order to seize the throne and the power that goes with it. Hosea then speaks of the land and the people along with the animals, all of

them are ~~like~~ alike. It is as though they were in mourning. They have no life, there is no enjoyment of life. ^{vs 3} But the people and the prophets are in the same predicament and Hosea prophesies that God will destroy the "Mother." This is the adulteress bride and wife, the nation Israel, vss 4-5.

Hosea again points out that the people do not have a knowledge of God and because of this they are destroyed, vs 6. But ~~like~~ a part of the blame for all of this is placed in the hands of the priests. They were supposed to know the law, which in turn would have given the people the knowledge of the Lord. And along with knowing the Law they were to pass this on to the people in the form of instruction and education and worship. For this their children are to be forgotten by God, vs 6b. As they increased in number the more sinful they became and their glory, or pride in this will be turned into shame by God, vs 7. The priests had come to the point where when the people brought their sin offering, it was used by themselves and they became wealthy. The sons of Eli were like this and when people complained to him he was unable to do anything with them. They had gone on too long in their sin and were stealing the meat they should have given back to the one offering it, and were taking the money which belonged to the Lord.

So God says, "And it will be, like people, like priest." The people were just like the priests, and the priests were just like the people. There was no difference to be seen between them, and for this they were all going to be punished. The remainder of the chapter tells of their wicked and evil ways and points out in several ways that Israel, the Northern Kingdom is guilty of these things, but Judah, the Southern Kingdom is not. But people and priest alike must be punished for the things they are doing against God.

But we need to understand that the two main words in what Hosea is saying is "Knowledge" and "Priest." As we said the word "Knowledge" is wrapped up in the knowledge, or understanding of God's saving acts in the past, His saving acts in the present, and His saving acts in the future. It was to be a covenant relationship that knew no cutoff point. It was to be continuous, from the past,

to the present, to the future. They were to "Know" this, and it was to be a part of everyone's understanding of God.

In Hebrew, the word is KOHEN. Intertwined in this was "Priest." In Exodus 19, verse 5 and 6 we read of this. (Read these verses). All of the people were in a sense to be priests in their own right. Even though there was a priestly office set apart, each of them was a priest. But we recognize that the New Testament Church was also to be like this. Everyone was to be considered a minister in their own right. While it was true there were those who were ~~xxxx~~ set apart as ministers, all of the people were to perform as ministers equally. But an evolution of sorts set in and one of the cruelest hoaxes to be perpetrated in the name of Christianity was that done by the Emperor Constantine. He decreed that the Roman Empire should become the Holy Roman Empire, making it Christian. To do this he declared that on a given date everyone within the Empire was now a Christian. It mattered not that most of them knew nothing about Christianity, they were at that point Christians.

In order to maintain this unwieldy mass of people a clergy was formed, made up of those who were Christians and they were to teach and preach to those who did not know. But the chance to make a comfortable living, or to become wealthy crept in and the clergy corrupted the church. At that point, the people and the priests were alike, there was no distinction between them. The Reformation came along and the church was cleansed for a period of time, but slowly it began to revert to the corruption of the clergy and the people alike. Like people, like priest.

I was reading with interest the other day of an evangelist being in India. He was in the Y.M.C.A. building there to hold a service. He looked at a plaque on the wall and this is what he read:

(Illustration of Basis of Adoption for Y.M.C.A.)

In generation after generation this has taken place. The once basic and fundamental schools of theology at Harvard and Princeton, have slowly become schools which now grind out liberal ~~xxxx~~ theologians and preachers. The Church is not have the impact on society today because it has lost that which it once had.

In the 2nd chapter of the book of Revelation Jesus was revealing the secrets of the seven churches and of the Church of Ephesus He said, verse 4, "But I have this against you, that you have left your first love." Their first love was an all consuming love of God. All of the people, those who were the ministers, and those who were the people. But that love had turned from what it should have been to the point that the ministers and the people were exactly alike. We may think that the events of the time of men like Hosea were a one time occurrence, but we can see very clearly that the same thing of the day of Hosea is exactly what we are living in now.

We must seek to gain the "Knowledge" of God together so we are not destroyed together because we do not have it. This means that you and I are to be working at knowing the saving grace of God in the past, the present and the future. We can do this as we read and study God's Word together and seek to have that spiritual hunger which leads us to search for that "Knowledge of God."

Someone has said that Christians are like pianos, grand, square, or upright. But they are no good if they are not in tune. We can only be in tune if you and I are seeking God.

(Illustration of man prisoner in French Revolution & reading Bible in light). You and I are to seek that light and also to be it. Because of it, it should be, "Like people, Like Priest," but both should show the evidence of that light, Jesus Christ, in our lives.

Hospitalized: Bill Thompson - V.A.; Bonnie Vensel-
Oak Hills Div. of Grove City Hospital.

"Aven Calling"

Scrip: Hosea 5:1-10; Text: Hosea ~~5:8b~~ 5:8c

(Illus boy, TV nus & "Do I hafta gro up?")
1 lk aroun us mak inteligen persn shudr despare
Browning say=G's in Hvn alrite world" But is it.
is al turmoil, confus, daly frustrat indicativ G care?
os saw natin thro polit revolt, greed, hostilty, un-
faithfulness marag, faith, devot 2 G shambl & own lif
Stil proph & knu mesag G want tol, he listn & preac
fel uncar ears, unrepent peop, & uncaring livs, harts
mesag boom 4th powr, clarty Bcuz G spk thru His man
vs 1=3prong=ldrs led peop astray; priests mor evil
than peop & wer 2 lead from sin; & peop evil Bcuz
ldrs & priests & say=Wats use? Ever1 do it, me 2
so Hos say=5:1b & this Bcuz pagn center Gib & Tabor
vs 2=thoz turn from G & do lik heathn B punish 4 it
vs 3=Eph & Is same & G say Kno them: Eph ldr 10 tribe
3b=Eph unfaithful 2 Lord
vs 4=unfaith so grt, no get bak 2 G & reasn=no Kno G
No kno sav Grace
vs 5=prid keep from G Bcuz sel-suficent & Bcuz their
examp Judah, (S. Kingdm) Bgin 2 copy them
vs 6=cum sacrifs lk 4-4givnes & G no 4giv, or B there
vs 7=dun all evil agin G & neglec instruc childrn &
lik not their own, illegit; Nu moon fesitvl & cufl B
wen G wud destroy 4 sin & disobed
vs 8=Ram horn, trumpGib & Ramah=mts; blo horn summon pe
peop; 2 sound alram Beth-Aven nearby mt Benj & also
derog term 4 Bethel, in vally & herd by mor peop
Beth-El=Hous G; Beth-Aven=Hous Wickednes & so indicat
perhap Hous G=now Hous wickednes
vs 9=G 4tel desolat 2cum wen strik dwn & measg givn
Kingdom & that word Sure=TRU
vs 10=Ldrs Judah gilty lik mov boundry & eithr do, or
similar 2it & G abundant punish lik pour watr
So C Hos spk 4 G & pt vastnes evil in & among them
(Illus doorbell & Aven Call & me ning)
Hos tel Aven call=wickednes call 2 them
worl we liv cal 2us & beckon same way=Aven call all
directins=evr1 do it, why not I?
condem ther 4 ldrs=arest, guilty, re-elect peop acppt
condem ther 4 clergy=gilty lead G's peop astray by
fals teach & preach
condemn ther 4 genrl pub=folo ldrs, clergy & heed cal
no matt'r how smal insignif Bliev G want us 2heed cal
Beth-El & Not Beth-Aven=but who wil do it & how?
(Illus Merton Rice & Lif's Need 4 Interpretation")
voic worl clamor rwach out grab wat can whil call
2B self-center seek pleasur abuv ever1 els, no lk 4
self who wil? But midst this G cal 2us & this wat

Hos say 2 peop

Hos spel furthr=6:1-3

How can kno L? By kno compl revelat thru
Js Xp

Apost Jn say 1 Jn 4:9-10

This totl mesag of & 4 G not only time

Hos, but our day as well

Let this B cal we anser=the call

Hous of God & not call of Hous of Wicked
ness.

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Major Robert Dries
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"Aven Calling"

Scripture: Hosea 5:1-10

Text: Hosea 5:8c

~~Sooooo, I have asked myself if I will include this series when I return from vacation. At this point I must say no, because I have been led to~~

)Illustration of little boy and TV news, asks, "Do I hafta grow up?)"

One look at everything which surrounds us, makes anyone with any intelligence shudder in despair. It would make anyone wonder if the words of Browning make any sense at all. He wrote, "God's in His heaven, all's right with the world." But is it? Is all of the turmoil, all of the confusion, all of the daily frustration indicative of a God who cares? Is it still possible that He is in control?

Hosea saw his nation in the throes of political revolt, greed, hostility toward one another, unfaithfulness ~~in~~ on the part of husbands and wives, marriage a mockery, faith and devotion to God a shambles and in great measure he saw that God was revealing much of this through him and his personal life. But he was still a prophet and he knew that God had a message He wanted told. So Hosea listened to that message from God and he preached it even though it fell on largely unhearing ears, and uncaring people, and unrepentent sinners. That message boomed forth in all of its power and clarity; God speaking through His man. Let us hear that message in part as it is recorded in the 5th chapter of the prophecy of Hosea.

In verse 1, the message is three pronged. Where once it was only something ~~that~~ that could be said to the leaders, those who governed from the throne because they were the ones leading the people astray; now that message was pointed toward the priests as we pointed out last week. The priests had come to the point where they were more evil than the people they were supposed to be leading from sin. But because of the wicked leadership of the kings and their courts, and the evil influence of the priests the people were in a state of deliberately sin, a lackadaisical attitude of "What's the use? Everyone else is doing it, why shouldn't I." So Hosea speaks God's Words, "For the judge-

ment applies to you." This has come about because they had set up pagan centers at Mizpah and Tabor. He points out that those who have turned from God are doing all of the things the heathen around them are doing and they will be punished for it, verse 2. God declares, that He knows Ephraim, which is another name for Israel, the Northern Kingdom. Ephraim was the leader of the ten tribes to break with Judah and Benjamin to form that Northern Kingdom. So here we read, (verse 3), God says He knows Ephraim and reiterates it by adding, "And Israel is not hidden from me." Verse 3b, tells that Ephraim has been unfaithful to the Lord. Verse 4, their unfaithfulness is so great that they cannot get back to God, ~~their own~~ and the reason for it is because they don't know God. They are not in the saving knowledge of God and His Grace for them. Verse 5, their pride is keeping them from coming to the Lord. They have that feeling like so many, "I don't need anything beyond myself. I can take care of my own problems and troubles. Who needs God?" But because of their sin and wickedness Israel and Ephraim, (again one and the same), have shown themselves as an example which the Southern Kingdom Judah, is beginning to copy. Verse 6, the people will come with their sacrifices looking for the forgiveness in those sacrifices, but God will not forgive them because He will not be there as they expected Him to be. Verse 7, they have done all sorts of evil against God, and they have neglected the instructions of their children and it is like they are not their own, they are similar to illegitimate. The New Moon was a festival event and this could have been a warning when they would be destroyed for their disobedience and sin.

Verse 8, they are told to blow the ram's horn in Gibeah, and the trumpet in Ramah. These were two mountains in the area. The blowing of the horns would summon the people. They are to sound an alarm at Beth-Aven which was a town located near the mountain of Benjamin. The name Beth-Aven was also a derogatory name for Bethel, which was located in the valley removed from the area of Gibeah and Ramah. Any alarm sounded at Bethel would be heard by more of the population perhaps. But the name "Beth-El" meant House of God. The name

name "Beth-Aven" meant, "House of Wickedness." So when they were told to make an alarm at Beth-Aven and if it is used derogatorily for Beth-El it would indicate that the place which was once the "House of God" had now become the "House of Wickedness."

Verse 9, God is foretelling of the desolation to come when He strikes them down, and His message is given to the tribes within the Northern Kingdom of Israel and that word is sure, meaning that it is "TRUE." Verse 10, God is saying that the leaders of Judah, the Southern Kingdom are guilty of crime such as moving a boundary marker. They were either literally doing this to gain favorable ground, or their actions toward their neighbors Israel, was similar to this and for it God was going to punish them as abundantly as pouring out water on them. Which would mean to a great extent.

Now here we have Hosea speaking for God and pointing out the vastness of evil in and among them. We could liken it perhaps to their being called to evil.

We're aware of the commercial with the ding dong of the doorbell and someone says, "Avon Calling," meaning of course the Avon products are being brought to a customer, or they are calling to the person to be bought. Hosea was telling these people that Aven was calling them. Wickedness in other words was beckoning them and calling them from what was right.

The world in which we live is calling and beckoning to us in the same way.

Aven is calling to us from every direction. It's so easy to pass all of it off and say, "Everyone's doing it, why shouldn't I?" The condemnation is there for the leaders, our elected officials for one. How many of them have been caught with their hands in our pockets recently and how many of them are guilty and yet the public goes out and reelects them to steal again. The condemnation is there for the clergy for they have been guilty of leading God's people astray by false teaching and preaching. The condemnation is there for the general public

because they have followed the leaders the clergy, and so it is right for them to heed the call of Aven. We face the same task as Hosea today. No matter who we are, no matter how insignificant we may believe we are, God wants us to heed

the call of Beth-El and not Beth-Aven. But who will do it and how?

(Illustration of Merton Rice and "Life's Need For Interpretation")

The voices of the world are clamoring for us to reach out and grab what we can while we can. We are to be self-centered and seek our own pleasures above everyone else. If we don't look out for ourselves who will? But in the midst of this is the voice of God calling to us and this is exactly what Hosea was sharing with his people. Hosea spelled this out further as we read in the 6th chapter, (read verses 1 through 3a. How can we know the Lord? By knowing His complete revelation through Jesus Christ.) The Apostle John says in his first letter, chapter 4, (read verse 9 & 10). This is the total message of and for God not only in the time of Hosea, but in our day as well. Let this be the call that we answer, the call of the "House of God," and not the call of the "House of Wickedness."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifteenth Sunday After Pentecost September 20, 1981
The Rev. Ralph C. Link, Pastor
Mr. Dan Hodges, Liturgist and Youth Director
Mr. Harry Cunningham, Organist and Choir Director
Renee Brown, Valerie Hartley - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Joyous Song" Warner
*Hymn No. 325 "All hail the Power of Jesus' Name"
*Ascription
*Exhortation
*Confession (In Unison) "Father, give us the Spirit
Your Son has promised us; to make us honest people
again; to know and face the truth; to see ourselves
and cease from laying our deflections at your door; to
see your only goodness in our desperate need of you.
Forgive us through Jesus Christ our Lord. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 474 "Lord, make me an instrument of Thy peace"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "How Can I Thank Thee, Lord?" Walther
Doxology No. 352
Installation of Women's Fellowship Officers
Anthem: "O Where May I Seek Refuge?" Schubert
Scripture: Matthew 5:1-12
Sermon: "THE KEYNOTE ADDRESS: PREFACE"
Prayer

*Closing Hymn No. 409 "Who Is on the Lord's Side?"
*Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been given by
The Robert Sybert Family in memory of Cyndie's Father
Ralph Cooper.
Deacon and Mrs. Donald Wogan will greet the Congregation
and Visitors at the door this morning.
Hospitalized: Mrs. Carla Besko - Presbyterian Hospital.
Nursery will be provided today by Robin Knauer and
Michelle Henry.
Bob Dellen and Chet Stauffer will be visiting the
Hospital this week.
Monday - 6-8 - Aerobics
Monday - 5:30 Fidelity Bible Class Tureen Dinner. Bring
your own table service and tureen. Meat, Coffee, and
Dessert will be furnished. Brugh Ave. Door will be
open.
Monday - 7:00 - Follow-up Committee meeting.
Monday - 8:30 - Elders meeting.
Tuesday - 6-8 - Aerobics in Rehoboth Hall
Wed. - 6:00 P.M. - Youth Choir Practice.
Wed. - 7:15 - Chancel Choir rehearsal
Thurs. - 6-9 - Aerobics in Rehoboth Hall
Next Sunday (Right After the Worship Service) Congrega-
tional Dinner and Meeting. "His Friends" will be the
entertainment. They are good and you will not want
to miss hearing them.
WE ARE LOOKING FOR FOOD GRINDERS FOR THE APPLE BUTTER.
WE NEED JARS AND LIDS AND LOTS OF HELP. - Ginny Mangel.
Tues. Oct. 13 - Soup and Salad Day. Tickets are now
on Sale at \$2.50. Don't forget to save some of your
home grown goodies for the bazaar table when you are
doing your canning.
Serving as Ushers today are *Reh Vinroe, Robert Dellen,
Randy Dellen and Brian Kennedy.
The attendance last Sunday was 179
Our Church will have charge of Wheel Chair Project at
Veteran's Hospital during the month of November instead
of October this year. We will have 5 Sundays to fill.
The Prayer Chain is being revised - if you would like
your name added to it - call Mary Burns or Betty Carney.

"The Keynote Address: Preface"

Scrip: Mt. 5:1-12; Text: Mt. 5:1-2

Baker newspaper & announce other pastors do series; no copy
er. Mar textbook 4 Adult VBS & plan then on

Cud mak tapes if requests/4 fee, nominal

trust all U will attend thru Dec 13 sept=10/4, 11/22

All this preface 2 preface, of intro still 3 pts-OK?

Baker Jr McArthur, 11 yr, peep say? Ask 7yr?

How many really believ, will change lives, all pastor want

How many cum 30? Bibl study? Adult VBS? I no spos

Ask, yet C indiff, calousnes things of G, a no care

attitude, so mus quest How many Blong 2 Him & mean

business 4 the Lord?

I no tramp Ur toes, U do that by lk selys lite wat

Js sed this Keynote Address, it 4 Believers, no othrwi

Trus U no stay way, but cum & let Jss speak 2 hart &

let transform as He wants

Relax, & let quests Knofel Staton permeate being:

(Questions from book=Check Your Character)=Prayer

Expl chronon 3rm Mt=1k & Mt.=chosn 12(Lk abbrev)

no prob, jus wrot dif perspectiv

28 AD, Js cum from Jeru celebrat Pasovr=Spring, cum 2

Mapernum travl throu Galilee; overwhelm crowd, heal

went 2 pray all nite; cum dwn Spr morn, minster crowd

go part way up Mt; discip sit roun=Ord serm 4them

2 long 4 1serm, Mt includ lik 1 sitting; we deal Beat:

4 discip & multudes accpt Mess & 4Us accpt I & SAV

wenevr sum1 Bgin lead natin, grp giv Keynot Adres

This wat Js did, & if we read, hear, & no chang no got

mesag contain, 4 shud do jus that:

Vs 1=3VP=2 way Rabbi taut, stan, walk, this informl

Seat=3ET, Officil=Ex Js cum Syn Naz, red Scrip, sit

leg, unversty=prof chair: Pope=Ex-Cathedra=Chair

Vs 2=HE OPENED HIS MOUTH=Gr 2 meangs=1 weight author

no report He sed=it ment had weight, was authortive

ment=no jus convers, cum from hart, sincere

Taught=imperf tens & mean=not jus report & ovr, dun

it mean sumthin taut over, & over agin=3 chaps prov

9 Beats, 10 if count vs 12 & this comp 10 Commandment:

they 10 law & cud B folo; but 10 Beats no 1 liv comp

U canno liv thez naturl lif, mus cum thru Blong Js Ip

& B led, guid H Sp; Ex=canno B poor sp, mercful, pure ~~xx~~

hart, excep cum thru H Sp

Canno say=Js my Savr & liv worly lif=mus chang &

let Him chang U

This wat hpn ch wor 2day=canno tel dif Btween

1 z in & thoz outsid; 2oft no diff 2B seen & this

wat Js try pt out this serm

He sed: B YE PER? AS FAHR IN HVN, IS PERF
No mean liv sinles, insted mean B mad perf thru Son
& then liv lif guid & led by H Sp indwel Blic
We canno liv lif Js set 4th if Blong worl & all
allurments & pleasurs
mhs liv in worl yes, but yet not B of it & this is
how we living H Sp wil B lead, direc & we wi
Blong that specil kingdom here & now, & wil mov
sunday 2 liv etern Kingdm
As Bgin lk thos thing G want ea His children 2hav in
their livs, lets ask few basic quests this AM & mull
ovr in our minds & harts this wk
Dr. D. Marilyn Lloyd Jones in bk 'Berm Mt wrot sum
vital quests, let us ask selvs 2day as Bgin study
(Questins from his book, page 41)

"The Keynote Address: Preface"

Scripture: Matthew 5:1-12

Te : Matthew 5:1-2

Before I begin I would like to give a little background information concerning a series of messages we will be having. You may have read in the newspapers that The Rev. Gordon Powell is having a special series on the Beatitudes. So are we. But he did not copy from me, nor I from him. Suddenly, ~~through~~ because of several factors, the Beatitudes have become something about which to preach. We will be having this series on the Beatitudes from now until the Sunday before Christmas, with World Wide Communion Sunday and Thankoffering Sunday devoted to other topics. But I trust you will make it a point to be with us and be stimulated spiritually by them. If, as we progress, you would care to have a copy of the messages, we could probably arrange to have tapes made for a nominal ~~xxx~~ charge.

Now all of this has been ~~an~~ a preface to the preface of this message of Jesus and I still have three points to go. Are you with me?

I was moved as early as March of this year to begin a series on the Beatitudes on the strength of the book we were going to use for our Adult study in Vacation Bible School. I began readin up on the subject and the more I read and studied the more I began to realize the importance of what Jesus had said to His followers. ~~xxxxxxxxxxxxxxxxxxxx~~ When I was at Moody Bible Institute this year, I bought a book by a man who is perhaps one of the most knowledgeable preachers and authors on the New Testament today. He is the pastor of a large congregation in California and in his ~~xxxxxxxxxxxxxxxxxxxx~~ remarks when he spoke at Moody, he told of something which I have silently and secretly questioned for almost 8 years. Dr. MacArthur is the founder of the church he pastors. Therefore, we are not talking of a church that has a history of perhaps a hundred years. He was there for about 11 years when he wrote his book on the Beatitudes. ~~xxxxxx~~ ~~xxxxxxxxxxxxxxxxxxxx~~ He said that one of his reasons for preaching the series and writing the book on the Beatitudes was because of a gnawing question he had. He said that during his building of that congregation many, many people had

made a personal commitment to Jesus Christ, but he wondered how many of them we actually genuine. His reason for questioning was due to the fact that he wasn't seeing much in changed lives in most of the people. They were attending church, but their secular lives were identical to many people outside of the church. I would imagine that any pastor must ask these questions during any pastorate, especially when there isn't much change evident in his people. Any pastor wants his people not only to have been "Born Again," or committed to Jesus Christ because that is a vital part of his job. But he also wants his people to grow in that commitment and have changed lives that are lived in a vital and vibrant way amid a society of humanism, indifference and unbelief. The Sermon on the Mount, and in particular the Beatitudes can change the life of anyone who really wants to live for God because its message is for the believer. Jesus spoke those words to those who belonged to the Lord, not to outsiders. Let me share with you the beginning of the book we used as our study guide for the Adult Vacation Bible School. But before I do let me ask, how many of you adults were either involved in the Vacation Bible School, or attended the adult class? Do you get an idea what I am saying when I question where the members of the congregation are in relationship to the Lord? How many of you really had to work so that you couldn't possibly have been here? ~~This series~~ The Beatitudes are not going to be a means whereby I tramp on your toes. Instead, if you are sincere, and hear the message as Jesus brought it forth, you will be tramping on your own toes as you look at your life in relationship to what He has said it should be. But I do hope you will not stay away, but that you will have the desire and the hunger to seek what God wants for you and from you. Just relax now and let the questions Mr. Knofel Staton has asked in the beginning of his book permeate your thoughts and being. He asks: Are you ready to do some soul searching? Are you ready to look deeply into your inner being? Are you ready to evaluate your inner motivations, your deepest thoughts, your basic attitudes? Are you ready to compare your character with the character God intends for you to have? Are you ready to patch up the cracks in your character? Are you determined to have your character and behaviour molded after Christ's example? Do you have the courage to admit failure? Do you have the courage to allow Christ to change you?

With these thoughts and questions in mind let us pray: (short prayer for God's guidance and blessing as we begin the series).

There is some speculation concerning the chronology of the Sermon On The Mount, because it is recorded in both Matthew and in Luke. Except that in Luke the sermon is very abbreviated and it comes ~~in~~ directly after Jesus has chosen the 12 disciples. But this is no real problem, because Matthew wrote from one perspective and Luke was writing from another.

But in any event it was probably in the year 28 A.D. that ~~this~~ the giving of the Beatitudes took place. Jesus had been to Jerusalem to celebrate the Pass-over. ~~xxxxxxtraveled~~ This would have been in the Spring around the time in which we celebrate Easter. He then traveled to Capernaum and throughout Galilee. Everywhere He went He was overwhelmed by crowds of people who sought to be healed of all sorts of physical problems and ailments. And so as ~~ix~~ the night crept upon them, Jesus went up into the mountain alone. As the spring morning began to dawn, Jesus came down from the mountain and was greeted by a handful of those who had been faithfully following Him. He took 12 of them and selected them to be His disciples. Then He came down ~~ix~~ the mountain to where the people had assembled to receive His help and healing. Jesus ministered to their needs, but then He turned and once again made His way part way up the mountain. It was from this makeshift pulpit that He began to speak to them the words which we have come to know as the Beatitudes. Since He had selected the 12 disciples at this point this was somewhat like an ordination sermon for them. But it had the message not only for His present disciples, and the multitudes who ~~xxxxxxixxxxx~~ had come to accept Him as their Messiah, but it is for all who profess the name of Jesus Christ as Lord and Saviour.

Whenever anyone is selected to be the leader of a group, a nation, or any other large organization, he usually gives what is called, "A Keynote Address. The Sermon on the Mount was the Keynote Address of Jesus Christ. It put forth not only where He stood, and who He was. But it gave to His followers the necessary guidelines for their lives. We cannot possibly read the Sermon on the Mount and come away from it not changed. If that takes place, we haven't gotten the message which is there for us.

As we look at the beginning of this chapter we read, (read verse 1). We already said that He had gone back up the mountain apart from the larger group of people; but not out of their hearing range. ~~It was when He "was set"~~ we read, His disciples came to Him. There were two ways a Rabbi taught. One was while on his feet either standing still or walking. This type of teaching didn't carry the same weight as that when he was seated. When he was seated this was official teaching, this was the teaching that carried weight. When Jesus came to Nazareth to begin His public ministry He went to the Synagogue and was asked to ~~speak~~ ^{read Scripture} because He was the visiting teacher. After He had read the lesson from Isaiah, we read that He sat down. This meant He was officially going to speak and His words would carry some weight since He was seated. This is why they became so angry when He said, "Today has this Scripture been fulfilled in your sight." They couldn't accept this as being official. We still use this line of teaching today. We say on the college level that a certain professor is the "Chair" of the department of ~~xxxxxx~~ English, or literature and so on. In the Roman Catholic Church when the Pope speaks ~~ex~~-Cathedra this is official. This means he speaks from "His chair."

Then we read in verse 2, (read this verse). This has a distinct meaning also. The term "He opened His mouth" is simply not reporting that He began to speak. In Greek this had two meanings. First, it had the weight of authority. When the term "He opened His mouth," is used it differentiates this from just saying "He said." It means it had authority and weight behind it. It wasn't just ordinary conversation. But it has the added meaning that this is sincere, it is coming from His heart. It is not just ~~xxxxxx~~ trivia which He is delivering. This is sincere, right from the heart speaking.

But then the word taught in the Greek is in what is called an imperfect tense. It is not like the past tense which would mean that He taught it and it is over with, it took place and is ended. Instead, it means that in this imperfect tense it was a ~~xxxxxx~~ continuing thing. We need to realize that this sermon which covers 3 chapters could not have been delivered at one sitting. Every+

thing which is contained in this sermon would have taken many long hours to complete. So with the use of the word taught in the imperfect tense, Matthew is pointing out that Jesus taught this over and over on a continuing basis. There are actually 9 Beatitudes. Ten, if we count the 12th verse as the concluding one. If we say there are 10, then we can say it is comparable to the giving of the 10 Commandments in the Old Testament. They were 10 laws, and here are 10 things which can only come to us in one way. The 10 Commandments could be followed. It is almost impossible for anyone to live them completely, but they are lived by following a certain code of conduct. But you cannot follow these 10 things in your natural human life. You cannot be poor in spirit, you cannot be meek, you cannot be merciful and so on except it is coming to you and through you by God's Holy Spirit. And this doesn't take place if you are living apart from God. You simply cannot say, "Yes Jesus is my Saviour and have the guidance of His Holy Spirit in your life if you are going to live a life that is worldly. That is what has happened to the church in our world today. Those within the church are living like those outside of it and you can't tell the difference between them. This is what Jesus was pointing out in this sermon. He was saying that you can have all of these things and these things can make a difference in your life, but it only comes from striving to walk close to God each and every day. He said, "Be ye perfect as your Father in heaven is perfect." That didn't mean completely sinless, but instead it meant to be made perfect through the Son in the acceptance of Him as Lord and Saviour. And then to live that life seeking to be led and guided by that Holy Spirit which indwells the believer. We can not live the life Jesus is setting forth if we belong to the world and all of its allurements and pleasures. We must live in the world, but yet not be of it. If this is how we are living, the Holy Spirit will be leading and directing us ~~xxxxxxxtheelementisxxxxxxx~~ and we all belong to that special kingdom, here and now, and will move from this life to live in it eternally with our Lord and Saviour Jesus Christ. As we begin to look seriously at those things God wants each of His children to have in t

their lives, let us ~~im~~ ask ourselves a few basic questions this morning and
tr mull them over in our hearts and minds this coming week. Think of these
things as you go about your daily work. Dr. D. Mervyn Lloyd Jones writing on
the Sermon on the Mount asks some vital questions in one of the chapters in his
book. Let us ask these of ourselves today as we begin our study.

(Questions on page 41 Dr. Jones book, "Studies In The Sermon on the Mount.")

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixteenth Sunday After Pentecost September 27, 1981
The Rev. Ralph C. Link, Pastor
Mr. Dan Hodges, Liturgist and Youth Director
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophone
Renee Brown, Valerie Hartley - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Prelude on 'Sursum Corda'" Mead
*Hymn No. 67 "Blessed assurance"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord Jesus Christ who didst give Thy life for us that we might receive pardon and peace, mercifully cleanse us from all sin, and evermore keep us in Thy favor and love, who livest and reignest with the Father, and the Holy Spirit, ever one God, world without end. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Liturgist: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 411 "Am I a soldier of the cross"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "O Christ, Our True and Only Light" Bach
Doxology No. 382
Anthem "Cast thy Burden upon the Lord" Mendelssohn
Scripture Luke 16:19-31
Sermon "THE KEYNOTE ADDRESS: SMALL POTATOES"
Prayer
Closing Hymn No. 401 "Jesus, I Come"

*Benediction
Postlude

***** *Congregation Standing *****
The Lovely Flowers on the Altar have been in Honor of the Robert Dellen and Nancy Link Dellen Wedding. Ushers today are *Richard Mangel, Don Kingsley, Art Carney and Gary Penar.

Mr. & Mrs. Steve Vargo will greet the Congregation at the door today.

Nursery will be provided today by Tina Groves, Tracie Groves and Traci McMillin.

The attendance last Sunday was 208. Mrs. Ralph Bonnett

Hospitalized: Carla Bosko - Preg; Harvey Campbell and Lloyd Link and Dave McMillin will visit the Hospital this week.

Monday - 6-8 - Aerobics in Rehoboth Hall

Monday - 7 - Finance Committee Meeting

Tues. - 6-8 - Aerobics in Rehoboth Hall.

Wed. - 7:15 - Chancel Choir Rehearsal

Thurs. - 6-9 - Aerobics in Rehoboth Hall.

TODAY RIGHT AFTER THE SERVICE - CONGREGATIONAL DINNER. "HIS FRIENDS" will be the entertainment. Dave McMillin will be MC.

Tuesday - October 13 - Soup and Salad Day. Tickets are now on sale at \$2.50. See Evie Kennedy or Circle Chairman. Keep working on bazaar items. No left over craft items will be sold this year. We'll need lots of new merchandise.

Apple Butter this Friday and Saturday Oct. 2 and 3rd. Can use all the help we can get. Bring a turkey or brown bag and plan to stay for lunch. Start Friday at 9:00. Start Saturday at 7:00. We still need jars.

WE ARE STILL IN NEED OF ONIONS AND CARROTS - LOTS OF THEM. CALL LOIS WOGAN OR ANN WILLIAMS.

BILL PFLUGH WILL BE IN CHARGE OF WHEEL CHAIR PATIENTS AT V.A. HOSPITAL IN NOVEMBER - LET HIM KNOW IF YOU CAN HELP.

The Prayer Chain is being revised - If you would like your name added to it - call Mary Burns or Betty Carney. Lots of dates open on the Flower Chart - Oct. 18 and 25. November 1, 8, 15 and 29; All of December except on 20 when we will have Poinsettias.

"The Keynote Address: Small Potatoes"
Script: Lk 16:19-31 ; Text: Mt. 5:3

Intro: clips paper & use; no liv Beuz wud sleep; personal
test ween U & G; this 1st messag Beats=5:3
scrip: 1st spok Js and earth ministry a real wat we 34
Beds=Kegnot ad, lers natins, clubs etc spk agno' 11:
1st News, they no kno, reog, but less 7 pt wat was etc
scrip=2 charac= 1st=Olives, Latin for rich; Laz beggar
We 1st=purple, linen= r robes, cos 400 or 50
vs 2nd=humans=feast, glutton
vs 2nd=man 2nd=1 small potato, no noticed
No utenail eat, ate with hand; mus wil, no naphin,
wealthy wip chn's bred, thro away; wud eat
If ask wick wud U rather B=rich man an'1 say
Story hav many applic. but 2day 1st comp laz/rich mon
liv worl taut ultimet aim=hav everthin get, Lk 4:40f
(Illus 2yr old & Santa, sleigh, beer, Santa, & Rudawesir)
This wat U do 4impressibl children
This Bud & U, mad espec 2B in crowd mus hav
U Deserv Bk 2day=U owe it 2 Ur self
U need dres fines desinr Jean, B in styl & it is eat,
drink, B merry Beuz if no tak plac U no liv gud lif
Al this mak U. i. tufes plac 2B Kpian & no Beuz imhor
immorality universl=it tuf Beuz we RICH
How cud U B poor spirit wen hav 2,3 car, estates, pools
campers, pickup trks, shomobiles, trailbikes & on & on
Js say Beats not 4 futur, But here & now, but who need
G wen can tak care self? Wk=Dr; no prayrs heal
food=stor; no ask G; mor thing=chang; no lk 1 provid
knowledg=colleg, course; no ask G 4 directins
No need anythin cept selvs solv probs, anythin less
is Small potatoes & who wants? Worl recog success no
f 1 & 2sho this Kpian circle=mov stars, futbol, etc
=succe, nams lites & headlines & any wondr peop cum
2 Xp, cannot liv succe & fal waysid ask=who need,?
But Js no talk bout this=He say Blessed & this mean
Happy & if U want 2B suces lik stars etc=let me tell
write bk & surfir bk 2B bes sellr cud entitl=How 2B
Nothing; How 2B Nobody; wud this bring suces? Cors not
who want read failur; bes selr=how 2B hapy, welthy,
healthy, gud mariag, gud famly etc
But Js talk spirit=inner Being & how many peop happy
insid selvs 2day? why 71 sales=aspir, tranquil, sleep
this Beuz society not Poor Spirit
Gr FOUR=complet Beggr, no sel pencil, buy mor, canno
evr buy pencil=it 1complet depend others 4everthing
N. arl we no want 2B depend any1
But G want us 3 complet depen Him 4 everthing &
then our spirits poor, & can Bgin shar othr peop

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - OCTOBER 1, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: MATTHEW 5:1-12

SERMON: "THE KEYNOTE ADDRESS: PREFACE & SMALL POTATOES"
ST. PAUL'S, BUTLER 9/20/81 & 9/27/81

*HYMN

*BENEDICTION

*POSTLUDE

Mus tak eyes off self, & our needs & lk othr can help
 (Illus G Wash. Carver)
 R U poor spirit? Do U want 2B Bcz Js Xp want us 2B?
 Ther lots things cud do 2B out poor spirit
 But basic 3
 1. no try 2 Bcom poor spirit by self, cannot hear
 compar self 2 poor pored BA us as (rian)
 We mus lk 2 Js, as our exampl
 Ryan writr say: "WHN U TRY 2 B 2B, U K U R NOT 2B"
 Bcz U R NOT 2B, U R NOT 2B, U R NOT 2B
 IN THE LIFE OF HIS GHTY & GRAC
 Lk 2 Him help & strength; tel Him U cant do alone,
 U need Him all things; as moment ea day; as trial
 & then let Him spk thru Ur lif
 2. - read His word; read bout Him; meditat on Him; try 2
 underst wat His lif was, ment. No do 1nc wk, mth, yr
 every day
 Dont glory wat U can do, glory wat G can do & inU
 Bcom small potatoes in site Worl so G can use poor
 spirit & let U kno U poses King Hvn here & now
 3. - Ask G. Do U want 2B truly poor sp?
 Exampl is publicn who came temple 2 pray=1 B mercif
 2 me a sinner
 He Bcom poor sp Bcz he wil ask G 4 that help 2do
 (quests by knofel staton)
 anser Yes or No, no mayb, no posib & Ur anser known
 only 2U & 2 G
 Let us ea examin ourslvs.

SCRIP: MT 5:1-12 - LK 16:19-25; SERM: TH/KEYNOTE ADRES:
 TEXT: MT 5:1-3

(BACKGR JN MC ARTHUR & BOOK "KINDOM LIVING")
 LRG CN, THER 11 YRS & WONDR "HOW MANY PEO ACTULY SAVD, KNO XP"
 NO SAW MANY CHANGD LIVS
 SERM ON MT & BEATITUDS CAN CHANG LIF ANYONE WANT LIV FOR G
 TH/MESAG IS 4BELIEVRS, NOT UNBELIEVRS

QUESTIONS FR/KNOFEL STATON - "CHECK TOUR CHARACTER"

PRAYER

SERMON ON MT CUD B CALLED JS KEYNOTE ADRES
 VS 1=SET - SAT DOWN RABBI'S TAUT THIS WAY
 COLEG PROF - CHAIR OF ENGLISH, ETC
 POPE SPKS - EX-CATHEDRA - MEANS FROM HIS CHAIR - SEATED
 WAT DUZ G WANT FROM US?
 JS GAV ANSER END THIS CHAP - 5:48
 CAN WE ATTAIN THIS, THIS LIF? NO, BUT WE STRIV FOR IT
 VS 3=FIRST BEATITUDE
 LK NOTER SCRIP PT THIS OUT - LK 16:19-25

bin call story lazarus 7 dives

DIVES LATIN FOR RICH

VS 19=ROBES-WELTH

SUMPTUOUSLY - FEASTED EVERY DAY

VSS 20-21=BEGGAR - TRULY HOMELESS, SMALL POTATOES, NOBODY WANT OR CARE ABOUT

CRUMBS- NO UTENSILS, WIPE HANDS BREAD & THROW 2 DOGS, LAZ ATE OUR WORLD 2 DAY TEACH US TH/ULT IS 2 HAV ALL WE CAN GET & LK 4 MOR (ILUS LITTLE GIRL, SANTA SLEIGH, REINDEER ASK WAT=SANTA CLAUS & BUDWEISER)

TV IMPRESSES US W/CERTAIN VALUES GOOD OR BAD

THIS BUD'S FOR YOU - 2B PART OF IN CROWD MUST HAV IT McDONALDS - YOU DESERV A BRK 2 DAY

YOU NEED 2 DRESSD IN CALVIN KLEIN OR LEVI JEANS, OTHERWISE YOU R OUT OF IT

IT IS=EAT, DRINK & B MERRY BCUZ IF THIS NO TAK PLAC UR LIF, U ARE NOT LIV TH/GUD LIF

HOW CAN WE B=POOR IN SPIRIT WEN WE HAV 2 OR 3 CARS PER FAMILY, LRG ESTATES, SWIM POOLS, CAMPERS, FANCY PICKUPS, SNOMOBILES, MOTORCYCLES, TRAILBIKES, BOATS, SUMMER HOMES & SO ON

DID I MISS ANYTHING????

THESE THINGS NO BAD IN THEMSELVES & NOT WRONG TO HAVE THEM

BUT DUZ HAV MOR THAN ANYONE ELS MAK US THINK OF NEEDS OF OTHERS??

WHO NEEDS G WEN WE CAN TAK CARE OURSELVES??

WHO NEEDS PRAYERS WEN HAV BEST DRS, SURGEONS MONEY CAN BUY??

" " PRAY FOR NEEDS WEN CAN GO SUPR MKT GET ANYTH NEED???

" " G'S HELP WEN CAN USE CHARG CARD GET ANYTH DESIR/NEED??

(EXAMPL PARAD SPORTS, MOVIE, TELEVISION STARS WHO R XPIANS)

GIVS IMPRESIN 2B XPIAN IS TO HAV MONEY, FAME, NAME IN LITES, ETC

WEN COMPAR OUR LIVS W/LIVS SUPRSTAR XPIANS, LK LK WE FAILURES

& IF NO CANB LK THEM CANTB XPIAN & MANY GIV UP TRY

THIS NOT WAT JS TALK ABOUT

B SED=HAPPY

BOOKS POPULAR TODAY TEL OF HOW B HAPPY- MARAG, JOB, CAREER, ETC

WRIT BUK & B INSTANT SUCCES

HOW MANY PEO R TRULY HAPPY THAT U KNØ???

WHY IS IT NUMBER 1, SALES TODAY R IN TH/DRUG STORES???

HEADACHE PILLS, SLEEP PILS, TRANQUILIZERS, PILLS & MOR PILLS

WHY TH/DOPE PROB?? 2 GO OFF IN LA LA LAND & 4 GET PROBS, TROUBLS

WAT JS WAS AY WAS 2 PLAC OURSELVS COMPLETELY G'S CARE, TURN ALL OVR

2 HIM & THEN WE R POOR IN SPIRIT

WEN TAK EYES OFF SELVES, & LK C WHO, WAT, WHERE CAN HELP OTHERS WE

R CLOS 2B POOR IN SPIRIT

(ILUS GEORGE WASHINGTON CARVER & HIS EXAMPLE OF POOR IN SPIRIT)

ARE YOU POOR IN SPIRIT???

THREE BASIC THINGS

ONE: DO NOT TRY TO BE POOR IN SPIRIT BY YOURSELF

CANT ACHIEV BY LK AT OTHER SO CAL "SUPR XPIANS" & CP SELF 2 THE

MUS LK TO JS AS HYMNWRITER SAY

TURN UR EYES UPON JS, LK FUL IN HIS WONDRFUL FACE, & TH/THINGS OF

ERTH WIL GRO STRANGLY DIM: IN TH/LIF OF HIS GLORY & GRACE

TWO: READ HIS WORD - READ & MEDITATE ON HIM

NOT ONCE A YR, MONTH, OR WEEK, BUT EVRY DAY - GRO IN HIM, THRU HIM

THIRD: ASK G 2 HELP YOU EA DAY, EA MINUTE

ONLY G CAN MAK U POOR IN SPIRIT

(QUESTIONS BY KNOFEL STATON FR/BUK=CHK UR CHARACTER)

"The Keynote Address: Small Potatoes"

Scripture: Luke 16:19-31

Text: Matthew 5:3 = "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

By way of introduction let me explain briefly about the slip of paper you were given along with your bulletin for this morning. That slip of paper is to be used for the test which will be given at the end of the sermon. So for those of you who thought you might like to catch up on your sleep this morning, before you begin a mad dash for the exit, let me assure you that it is a personal test which will only be seen and known to you and God. So keep the paper handy.

Secondly let me state that this is the first part of a series of messages on the Beatitudes from the Sermon on the Mount. We spoke of the introduction last week and this morning we will be using the Text, Matthew 5:3, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The portion of scripture which we just read was spoken to the followers of Jesus toward the end of His earthly ministry. It is a re-iteration of much which He had said before and is actually another way of adding to what He spoke in what I have entitled, "The Keynote Address." Leaders of all kinds from nations, to local clubs issue a Keynote Address to inform their constituents just what they will be doing and standing for in their term of office. Jesus had come forth as the King of the Jews, unrecognized by most of them of course, but nevertheless their Messiah. He was their deliverer and as such He pointed out to them who and what He was, and who and what they should be as well in this Sermon on the Mount.

As we look at this morning's Scripture we see that it involves two people as the main characters. One is identified as a beggar named Lazarus and the other only as a rich man. Down through the years this man has been called, "Dives," and this is merely the latin word for Rich. There is a definite contrast between the two men. The rich man is described as being clothed in purple and fine linen, vs 19a. This is somewhat of a description of the robes the priests wore.

These robes would have cost between \$75.00 and \$100.00, which was a large sum when most of the people were poor. It tells us he ate, "Sumptuously every day." That meant he had what would be considered a feast every day. He was a glutton in other words. The description of Lazarus paints the opposite picture. He was a beggar, a nobody, "Small potatoes" to anyone, and not even noticed. It says he would have eaten the crumbs from the rich man's table if he could. At this time there were no utensils to eat with, ~~xxxxxxx~~ and the food was eaten with the hands. This made a person's hands in need of wiping and since there were no napkins either, in wealthy homes, bread served this purpose. Hunks of bread were used to wipe the hands and then the bread was thrown away. These are the scraps of bread Lazarus looked for. If we were asked which we would rather be, almost anyone would say the rich man. This story has many applications to it, but the one I want us to look at is that of the comparison between the rich man and Lazarus.

" live in a world today where we are taught the ultimate aim is to have everything we can get and look for more. A little two year old girl was shown a picture of Santa Claus and his sleigh and the 8 reindeer pulling it. This is a true story. She was asked what it was. Gleefully she said, "Santa Claus," and she added, "And Budweiser." This is what our TV is portraying to our impressionable children. "This Bud's for you," it was made especially for you and to be a part of the "In crowd," you need to possess it. "You deserve a break today," so treat yourself to McDonald's. You need to be dressed in the finest designer jeans because that is the style. And you see, it is "eat, drink, and be merry," because if this is not taking place in your life, you are not living the good life. All of this makes the United States perhaps the toughest place to be a Christian. It's not tough to be a Christian because of the widespread immorality, although that is around, but that is and has been universal. It's tough to be a Christian because we are rich. How can you be "poor in spirit" as we are supposed to be when we have two or three cars to the family, when we have large estates, swimming pools, campers, pickup trucks,

motorcycles, trail bikes, snowmobiles and on and on. These things are not bad in themselves, but do they honestly make us think of others, or of ourselves. You see, what Jesus was saying in these Beatitudes was not only something that His followers should be looking forward to in the future, but were to be striving to live them in their daily lives. Who needs God when we can take care of ourselves? If we get sick, go to a doctor, Who needs prayers for healing or health? If we need food, go to the supermarket, don't pray for your needs. If we need more things we don't have and feel we need, charge it, don't look for the Lord to provide, we can do it ourselves. If we need knowledge, take a course on something, don't ask God for it through His Word or direction. We don't need anything except ourselves to solve our problems and concerns. Anything less than this is "Small Potatoes" and who wants to be that? The only thing the world recognizes is success, not failure. To show this in Christian circles we parade movie stars, baseball players, football players, doctors, lawyers and perhaps even indian chiefs across America's stages and we say look what being a good Christian is. It is success, names in lights and all of the headlines you can get. Is it any wonder that so many people will reach out for Jesus Christ and when they don't have instant success, they fall by the wayside and say, "Who needs it?"

But this isn't what Jesus was talking about. With the Beatitudes He was saying, "Blessed," and the word means "Happy." Now if you really want to be a good Christian and you want to be successful as you have seen so many celebrities and sports figures be, let me tell you how to achieve that. You need to sit down and write a book. The surefire book to become a bestseller today would be one perhaps you may entitle, "How to Be Nothing." Or, "How To BE A Nobody." Would that bring you success? Of course not! Who wants to read about failure? The bestseller list is made up of "How to be happy, how to get more, how to be a success in business, in marriage, in any field." But Jesus was talking about being Happy in the spirit. The spirit is the inner being. How many people are truly happy inside themselves today? Why is it that the number one sales to-

day are made in the drug stores? It is headache remedies, tranquilizers, ~~sleeping aids~~ sleeping aids and so on because society is not "Poor in Spirit." The Greek word for "Poor" as Jesus was using it refers to a complete beggar. He is not just someone who is able to buy some pencils and sell them on a corner, to get money for some food, and for more pencils. It is a beggar who is a beggar, who cannot help himself and is completely dependent upon others for everything. Naturally, we don't want to be completely dependent on others for everything. But we should be completely dependent upon God for everything and then our spirits are poor, and we can begin to share this with other people. But we must begin to take our eyes off ourselves, and our individual needs, and look at others whom we can help.

(Illustration of George Washington Carver)

Are you "Poor in Spirit"? Do you want to be because Jesus Christ wants all of His followers to be that? There are a lot of things we could do to become poor in spirit. But basically it all boils down to just 3 things. You may want to write them down on your piece of paper before we take our test.

The first one is, "Do not try to become poor in spirit by yourself. We can't do it by looking at ourselves or other people who are paraded before us as shining examples of Christianity. We must look to Jesus. The hymn writer says, "Turn your eyes upon Jesus. Look full in His wonderful face, and the things of earth will grow strangely dim; in the light of His glory and grace." Look to Him for your help and strength. Tell Him that you can't do it alone, you need Him in all things; in each moment of each day; in each trial and circumstance. Then rest in Him and let Him speak to your life.

Second, read His Word. Read about Him; meditate on Him; try to understand what He was trying to impart to us by the record of His life in the Bible. Don't do this once a week, or once a month, or once a year. Strive to do it every day. Don't glory in what you can do, glory instead in what God can do for you and in you. Become "Small Potatoes" in the sight of the world so God can lift your poor spirit and let you know that you possess the kingdom of heaven

here and now. It is yours for the living

Third, ask God. Do you want to be truly "Poor in Spirit?" The example is the publican who came into the Temple and bowed his head and said, "Lord, be merciful to me a sinner." He became poor in spirit because he was willing to ask God for that help to do so.

Knofel Staon in his little book on the Beatitudes asks some pointed questions about this. Take your piece of paper and answer these questions as we show them on the screen. There are 12 of them and your answer must be Yes or No. There are no maybes, no perhaps, no could bes, just yes or no. Your answer is know only to you and God.

(Questions from book "Check Your Character," page 25)

Let each of us examine ourselves. Let us pray.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventeenth Sunday After Pentecost October 4, 1981
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Chr. Dir.
Mr. Roland Thompson, Saxophone
Michelle Henry and Julie Vargo, Acolytes

HOLY COMMUNION - 11:00 A.M.

Prelude "A Meditation for Communion" Martin

*Processional Hymn 95 "At the Cross"

*Ascription

*Call to worship

Pastor: God is with us

People: He is indeed.

Pastor: How do we know this to be true?

People: By His promise that where two or three
are gathered in His name, He is there
among them.

Pastor: God's Word assures us of His presence,
His Spirit confirms His presence.
Now, by your own faith and love for the
Lord, join in this love feast and cele-
bration of Holy Communion.

People: In so doing we remember that He died for
us. In so doing we anticipate His coming
again.

Pastor: God is with us.

People: He is indeed.

Who's Who In The Pew

Announcements

Joys, Concerns, Prayer Requests

*Hymn No. 285 "Worthy the Lamb"

*Responsive Litany - Page 286

Pastoral Prayer

Offering

Offertory "When in the Hour of Utmost Need" Bach

Doxology

Anthem "We Gather at Your Table, Lord" Ehret

Scripture: Exodus 24:1-11

Meditation: "Joining Hands"

Communion Hymn No. 279 "Savior, Thy Dying Love"

*The Service of Holy Communion

*The Institution and Consecration of the Elements

Distribution of the Bread

Distribution of the Cup

*The Prayer of Thanksgiving

*The Hymn of Thanks No. 256 "The Old Rugged Cross"

(Organ and Saxophone interlude between stanzas 3 & 4)

*Benediction

*Postlude

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by

Mrs. Louis Zubik in memory of her "Husband"

Serving as Ushers and Communion today are the Elders
and Deacons.

Mr. & Mrs. Charles Penar will greet the Congregation
and Visitors at the door today.

> Hospitalized: Carla Besko, Presby Pgh. Val Jean
Nicholas, Butler. Mr. & Mrs. Kenneth Weitzel, Altoona
CITY Hospital, Room 705.

Virginia Mangel and Marlene Riemer. will be visiting
the Hospital this week.

Monday - 6-8 Aerobics; Mon. 7:30 - Women's Mary

Prugh Circle Meeting

Tuesday - 6-8 - Aerobics

Wed. - 7:30 - Council Meeting

Thurs. 6-9 - Aerobics Thurs. - 7:15 - Cancel Chr.

Tues, Oct. 13 - Soup & Salad tickets available after

Church at Brugh Ave. door or lounge. Please don't park
in Morgan's parking lot if you are helping during the

day or if you come for lunch. We still need lots of

ONION AND CARROTS. We still need tomatoes for salads.

Call Lois Wogan or Ann Williams.

Apple Butter is ready in Rehoboth Hall.

Thursday the Newsletter will be published if we have
enough material - please have it ready by Wednesday.

Please remember to get your opinion polls back to the
Church. Envelopes were provided for this purpose.

October 25, November 15 and 29 and all of December 6,
13, and 27 available for Flowers for the Altar.

> Our deepest Sympathy to the Family of Herb Shearer in
the passing of his Mother.

> Our deepest Sympathy to the Family of James Tidball in
the passing of his Mother.

> & ROBERT SYGNET - GRANDMOTHER

"Joining Hands"

Script: Ex. 24:1-11; Text: Ex. 24:11b

Script tel Gov G giv Isites

He spk 2 Mos, bring Aaron, sons, 70 elders

Mos spk 2 peop vs 3 read=WIL Do ALL

Vs 4=Mos write, pruv He abl writ & 5 bks

he mak altar, sacrific

this mean animals, giv lif, flesh, shed blud

Mos sprinkl half altr, half peop, signifv covr by blud

He sed this vs 8b=(read)

Then Mos, Aaron, sons, eldrs went up=probl mtn

Ther we R tol they saw G=(expl not seen G & liv)

peobabl sum visibl form of G

wen lk l's Suppr & this, we C simlarties

Js say=My Coy, shar body & blud in Remem of Him

Discips say, drink with Js, & sed C Him, C God

Lik Mos, etc=saw God, ate & drink

Elements similar & took sacrific 2 bring about

Not 4 few, but 4 many=all who wil B part of it

Origin W. side Comm Sunday & not so

Cong minister tell not so

Wether worl celbrat or not, we do & with thoz who do

we R Joining Hands

We C in sacrament=God

In Gov we prom 2 do all I spokn

Can we do it?

No, corse not. Canno do no mor than Isites cud

Euthav op cum 2 G 4 clensing, 4 givnes thru sacrament

but also prom 2 B His collectivly, individly

We joir hands at His table

Cum, let us shar covenant 2gethr, let us meet G here

again & eat, drink in Covenant relationship.

"Joining Hands"

Scripture: Exodus 24:1-11

Text: Exodus 24:1-11

Wassell, Richard
and Reed, Inc.

This Scripture has to do with the Covenant which God was giving to the Israelites. God speaking to Moses calls him ~~in~~ along with Aaron, Aaron's sons

Nadab and Abihu, and seventy elders to come and meet God. Moses spoke to the people and we read in the 3rd verse that the people accepted these words with the assurance that they would live up to them and do them. Then we read that Moses wrote down these words of the Lord. This incidentally, should prove to the so called "Biblical Scholars" who say that Moses was unable to write because it wasn't possible at the time of Moses, that Moses not only wrote of this episode, but in all probability, the first 5 books of the Old Testament as believed by many.

But also with his writing down of these events, Moses prepared to worship God by making an Altar, and preparing burnt offerings to God. Here we see the

o main ingredients of these offerings and that was animals, which meant the giving of their bodies, or their flesh, and the shedding of their blood.

To acknowledge that it took the shedding of blood, Moses not only sprinkled it upon the altar, but he also sprinkled it upon the people. It symbolized that they were covered by the sacrifice. Whenever this sacrifice was made it spoke of the covenant between the people and God. This is what Moses said when he sprinkled the blood on the people, (read verse 8b).

Then Moses, Aaron, and Aaron's sons and the 70 elders went apart from the people to be with God. It says, "They went up," which probably meant they ascended a nearby mountain. There, they saw God we are told. Since we read that no one ever saw God and lived we must understand that they saw some visible form of God. So it is interesting to read in the 11th verse, "Also they saw God and did eat and drink." When we look at the comparison which can be made between this incident and the Lord's Supper we can see some very profound similarities. We see that Jesus says that this is "A new covenant," which He is sharing with His disciples. They are partakers of His body and blood "In remembrance of Him.

The disciples were eating and drinking with Jesus and He had said if they had seen Him they had seen the Father. So here we could say that they saw God and ate and drank, just like Moses and the others we read of in Exodus 24.

The elements were similar in the respect that it took a sacrifice to bring them about. They were flesh, the body of Jesus Christ, and Blood, the shedding of His blood. But it wasn't just a nice little ritual which was just for a few. Moses and the leaders shared their meal together. Jesus instituted the New Covenant by stating that it was for many. In other words for any and all who would partake of it. All those who believed were invited to the Meal.

During World War II since the armed forces were scattered all across the globe someone, and I don't know who at this point hit upon the idea of celebrating Communion on the 1st Sunday of October and it became known as World Wide Communion Sunday. It has been celebrated as this ever since. I always thought that this was so until I had the opportunity to speak to a ^{British} Congregational minister about this and he informed me that it is not world wide. His reply was that sometimes what we think in the United States as being world wide is only nationwide in the states. But whether Communion today is celebrated all over the world or only in our country, what takes place is that we are all joining hands together wherever we may be and partaking of that "New Covenant" of which Jesus spoke. We see in this Sacrament, "God." But the covenant of which we are a part is much like the Covenant God established with His people and that is, we promise we will do all that the Lord has spoken. But do we? Of course not. We cannot live up to the covenant completely anymore than the Israelites could. But we have the opportunity to come to God through the body and blood of Jesus Christ and seek His cleansing through the Sacrament. But it also signifies that we continue to promise to be His individually and collectively. We come together and "Join Hands at His Table."

Now, let us share this Covenant together once again. Let us meet God here again, and eat and drink in this Covenant relationship.

Communion Meditation
"Joining Hands"

Exodus 24:11b "They beheld God, and ate and drank."

Today we observe World Wide Communion Sunday, and like most of you I have been under the assumption that this is a day in which all of Christendom observes the Lord's Supper. But Shirley and I were rather taken aback when we discovered that this is not true. Pollution is universal, litter is universal, the problem of needing money is universal, and many other things are universal, but World Wide Communion Sunday is not universal.

In a conversation I had with a Scottish Congregational minister who had studied here in the states for a year, I learned, to quote him, "What is considered as world wide in the United States is generally only nationwide in the United States." So if I have deflated any of your dreams, we still have the consolation that it is not all that important that the whole world celebrates the Lord's Supper, but that it is how we celebrate it. This day we have known as World Wide Communion Sunday may not have any significance in Scotland or Great Britain, but it has a significance here in New Bloomfield and Duncannon.

Incidentally, most of the churches of Scotland and England celebrate Communion on the first Sunday of the month, and so technically we could say that we are joining our brethren in those lands in this celebration.

When Jesus instituted the celebration of what we call his body and blood, he raised the cup to his disciples and said, "This cup is the New Testament of my blood which is shed for you ~~and for many others~~ for the remission of sins." What he was saying was, that a new covenant, or a new relationship was being established through the act of his death. This new covenant was to replace the old one established between God and the people of Israel.

God was to be the God of this people only if they accepted ~~by~~

Him and Him alone as their God. They were to be worshippers of no other God or Gods. They were to be true to Him.

They were to be Holy. God wanted them to stand apart from the rest of their world. "You shall be holy; for I the Lord your God am Holy," as we read in Leviticus 19:2. They were to be different, they were to be separate from the other people around them.

In our scripture this morning we heard the establishment of the covenant between the people and God. When Moses came to the people and told them of the words of the Lord, they said, "All the words which the Lord has spoken we will do." Of their own free will ~~this covenant~~ Israel decided to become God's people. and then we read of the ~~xx~~ description of the ~~covenant~~ ceremony.

It is rather significant to observe the elements in the ceremony, especially from a Christian standpoint. First of all there is a sacrifice. "And he, (Moses), sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord." Here is the flesh of animals being sacrificed to God. "And Moses took half of the blood and put it in basins, and half of it he threw against the altar." Here is the blood of the slain animal used in the sacrifice.

"Then he took the book of the covenant, and read it in the hearing of the people; and they said, "All that the Lord has spoken we will do.; and we will be obedient." "And Moses took the blood ~~of the~~ and threw it upon the people, and said, "Behold the blood of the covenant which the Lord has made with you, in accordance with all these words." Then all the elders along with Moses and Aaron, Nadab and Abihu went before the Lord, and we are told they beheld the Lord, "And they ate and drank."

Here, needless to say we have the elements of our Christian celebration of the Lord's Supper. We have the blood of the Lamb and we have the flesh of his body. His blood was spilled in sacrifice for man-

kind. His flesh was torn on our behalf. The Blood or the cup, becomes the new covenant between God and His people. When we partake of the Communion meal, we believe we eat and drink with the Lord. In this portion of Exodus we have a direct parallel to the Lord's Supper.

But the important thing is that we see the duty that belongs to us. It is no longer Israel that is being called to service, but it is we. You and I, and all others who profess to be Christian. We are being called into covenant with God. In the context of what God did through Christ, that is, His ~~death~~ life, death and resurrection, we are asked to make our decision. If we therefore decide to give our life to the Lord, to enter as it were into a new covenant with God as members of his church, we surrender our wills and we become responsible to God alone.

We no longer have ~~as our~~ ^{THE} task to adjust to the world and our society. We have a much greater role that is far and above ~~them~~ ^{BOTH SOCIETY} ~~both~~. ^{THE WORLD.} Our task and indeed our pledge, is to live as a faithful member of God's community which is the church. And when we do this, ^{ACCORDING TO} ~~we do quote~~ Drs. Elizabeth and Paul Achtemeier ~~in~~ ^{QUOTE} in their book ~~in~~ "The Old Testament Roots of Our Faith," ¹ "We join hands with our fellow Christians in a common loyalty to God. All this is laid upon us if we partake of the Lord's Supper. For there at His table, we, like Israel, become His alone."

So whether we join hands with just those in this community or with just those in Ferry County, or with those in the United States or all of the world, the responsibility is up to each of us individually. We become individually members of that New Covenant, and although members of the common community, our responsibility is to accept the sacrifice that God has given for us and to live anew in the complete relationship of that New Covenant with God.

This then raises the imperative of the admonition of the Apostle Paul that we must examine ourselves before we partake of the bread and the cup. In his words, "Whoever therefore, eats the bread or

~~4~~

drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgement to himself."

So it is not a question of the Lord's Supper being universal, or of all of us joining hands around the world. What is more important is that we completely understand what it is all about, and that we partake of it in the proper manner. I extend the invitation to all of you, to come and join me in ^{THIS} ~~the~~ celebration of the Lord's Supper.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Eighteenth Sunday After Pentecost October 11, 1981
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist
Mr. Roland Thompson, Saxophone
Mr. Lloyd Link, Mrs. Paul Harbison, Youth Ch. Dir.
Michelle Henry, Julie Vargo - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Allegro" from Concerto for Organ Handel
"O Be Glad, My Soul, Be Cheerful" Bach
*Processional Hymn No. 422 "Dear Lord and Father"
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you
have been faithful in your promise to deliver us from
the guilt of our sins, and make us acceptable to you
and your kingdom. But too often I have not been
faithful in following my promise to obey your will, and
I have not loved my neighbors and enemies. I humbly
ask forgiveness, Lord. In Jesus name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
**People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 421 "Lord, I Want to Be a Christian"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "How Sweet the Name of Jesus Sounds" Bouman
Doxology No. 382 Youth Choir
Anthem
Scripture: Luke 15: 11-32
Sermon: "THE KEYNOTE ADDRESS: BLUE HAPPINESS"

Prayer
*Closing Hymn No. 430 "Reach Out to Jesus"
*Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Fanchon and Joy Hindman in memory of Lawson
Hindman.
Serving as Ushers today are *Ann Williams, Alta Kradel,
Lois Wogan and Grace Riddle
Nursery will be provided today
Attendance last Sunday was 209
Hospitalized: Mr. & Mrs. Kenneth Weitzel - BCMH
Carla Bosko - Presbyterian Hosp. Pitts.
Rob Vinroe and William Pflugh will be visiting the
Hospital this week.
Monday The Women will be preparing vegetables and
everyone is welcome. Just come to the kitchen with
your favorite knife and we'll find the perfect job for
you. PLEASE DO NOT PARK IN MORGAN'S PARKING LOT AT
ANYTIME DURING THE DAY.
Tuesday, Oct. 13 is the big day. Tickets are \$2.50.
Children's tickets, 7 and under, can be purchased at
the door for \$1.00. Carrots and onions are still
needed. Betty Tressler will accept bazaar items during
the time of paring vegetables or from 6-8 on Monday
evening. If you get your bazaar items in early they
have a better chance of getting them ready and of
selling better. She needs large grocery bags. The
ones that were saved got used for other things.
Fidelity Bible class is selling Vanilla at their meetings
or let Peg McClymonds know.
Wed. - 6:00 P.M. - Youth Choir will practice every Wed.
Wed. - 7:15 - Chancel Choir will practice.
Thurs. - 6-9 - Aerobics in Rehoboth Hall.
Nov. 12 - Blue Ridge Quartet will be here in Rehoboth
Hall. We would like to have a good attendance - they
were here before and everyone enjoyed them.
Mae Dutter would like to thank the Congregation for their
cards and get well wishes and Pastor Link.
Mrs. Ralph Bennett would like to thank the Pastor, the
Congregation and the two representing the Board that
came to visit here while she was in the Hospital.

"The Keynote Address: Blue Happiness"

Scrip: Lk 15:11-32; Text: Mt 5:4

Ask 2 play preten game this morn: 4 nex few moments
 preten eat Lk Ch complet objectiv morn: 1lik outsid
 If cud do so wud C 3 elements Xpian Ch 2day
 (illus Baptist & hav sins washed away)
 (us sour religion & mule has it too)
 (illus indifferent attitudes toward church)
 1st-only do thing 1way-joy,danc,spk & if not=no Xpian
 2nd-tradits & orthodoxy;mus B prim propr at all times
 3rd-indiff peop,irregular attend no notic chang
 Which of 3 wud U choos? Which bes rep wat Js want?
 Wud U feel mus B 4th choic? If U do,may C Ch as Js
 Ch mus hav joy,emotion,tradits,orthodox,concern,care
 Js want Ch 2B made up peop possess atrihs othr than
 thoz of non-church peop
 This intent & purp Bern Mt,& contrary norml way liv
 Principl 2day=Mt. 5:4=Blessed they that morn:B comf
 Wat contradict we mite say 1st;but wat mean?
 Is it comf 2com futur after sun1 dy? Can & cud B
 Blessed=Happy=Happy & yhey that morn? Wat mean?
 Anser go deeper & mus analyz MOURN 2 underst Js
 3 Gr words 4 Mourn or grieve
 LUPENO sho,expres unles persn want shar=lose sumthin
 THRENCES=outward sho morn,grief=hired morners,not pay
 PENITENCE=cud no hide,real,genuine,sincere;no B sad
 ovr littl thing,restrict specil concerns
 Scrip sho: Gen 23:2=death=real tel wat I say Thessa
 2:3,am 13:37=famly membr go astray;Ps 51:1-3 selfsin
 This wat Prod Son is:lv kon,spend mony,can 2 sell
 vs 17=this 1st step of conviction;recogniz as human
 out of step w/G,& no matter who we Refres 2 lowest
 1 sinners & 2 think othrwis is 2 stus at point
 of God
 vss 28-30=not only convic sin,decid 2 mak mov corect
 & this wat did;cast self B4 Fthr & repent of sin
 Willing lowr self,ask 4givnes & turn lif aroun
 All us mus do this;but sum think 1nce & no requir
 agin;but mus repen of wat continu do;examin self
 Need hav genuin sens morning,sadnes 4 wat do;but we
 tak ear self & no need othrs so why keep 10 C's?
 only hurt self=tru? No quit steal so go 2 Hvn=do
 Bcu hurt othrs;adultry,gossip etc.
 Shud morn 4 our livs & sins in them we find
 Shud B sensitiv sins othrs=this why we shud witnes,tel
 no rep faith 2 self,not shar Bcu we morn 4them
 Shud morn sins natin,world;we no hav mes 2day if did
 This wat Js say=Hapy thoz morn;3 comf=4 thoz sad ovr
 selvs,ovrfrends,ovr co-laborers ovr world,natin

COMMUNITY BIBLE CHURCH --SAGAMORE, PA. - OCTOBER 8, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

GOSPEL RAY - *some one else*
 29 TH *Wendy*
 10:00 AM *Prayer* 29 TH

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: LUKE 15:11-32

SERMON: "THE KEYNOTE ADDRESS: BLUE HAPPINESS"

ST. PAUL'S, BUTLER - 10/11/81

*HYMN

*BENEDICTION

*POSTLUDE

HARRIS/PETER
Wendy
Emma
LISA

each one who truly mourn like this, JS say U B Jomf
 U Bil hav happiness in depth blues
 This peace no understan wen try 2 mourn lik us sed
 It is a stance as shown by illus from Daily Bread
 past week; (illus 2 preachers, trial swns on Hell)
 Wen was las time words of hymn, anthem, touch
 Ur soul? & U want cry out "That's me God!"
 Wen was las time a sern hip UR hart & brok it &
~~XXXXXXXXXX~~ made U cry BcuZ U knu G spk 2 U?
 But how many of us wen that happened criticized t
 the music, or the singer, or the speaker?
 Do U really mourn as JS was saying U Shud?
 Let's examine ourselves
 (Test by Knofel Staton from book)

VSS 11-13=EAT, DRINK - B MERRY PHILOSOPHY THEN & NOW
 U ONLY GO RND ONCE - GET ALL TR/GUSTO
 VS 14=REALITY SET IN - I WISH I HAD SAVD FOR RAINY DAY
 VSS 15-16=NOT A MENIAL JOB - MINIMUM WAGE
 BUT AT LEAST HE WAS WORKING
 THE PIGS ATE PRETTY GUD, BUT HE DIDN'T
 V 7=he tok th/FIRST STEP - CONVICTION
 DUZNT MATTER WHO WE R, EA HUMAN BEING MUS CUM TO REALIZ HE/SHE
 IS SINNR & AS SUCH, IS OUT GS STEP W/GOD
 (ILUS PEOP 2DAY & AROGANC, DONT NEED ANYBODY, SEL/SUFFICIENT)
 VSS 18-19=NOT ONLY CONVIC SINFUL LIF, BUT MUS MAK CORECTIN
 THIS WAT ALL MANK NEEDS 2DO
 BUT ONE REPENTENC DUZNT LAST ALL THRU LIF
 DUZNT MEAN WE MUS ACPT XP OVR & OVR AGIN, THAT IS ONCE/ONCE ONI
 DUZ MEAN THAT WE WIL SIN AGIN & AGIN & MUS CUM 2XP & ASK 4GIV
 THAT A PART OF MEANING OF TH/LORD'S SUPPER OR COMMUNIN
 THIS WAT JS WAS SAY=WE MUS HAV GENUINE SENS OF MOURNING FOR
 OUR LIVES, & HOW WE SIN WEN WE WANT TO DO OTHERWIS
 ROMANS 7:14-20 - READ & EXPLAIN
 IN THIS PARABL JS WAS POINTING OUT THE BASICS OF HIS WORDS:
 "BLESSD R THEY THAT MORN, FOR THEY SHAL BE COMFORTED"
 INVOLVD IN THIS PROCES R 3THINGS
 FIRST: AN AWARENES THAT WE NEED 2MORN 4OUR PERSNL SINS & THE
 TENDENCY 2SIN BCWZ WE R HUMAN - VSS 18-19 - SEEK 4GIV
 SECOND: AN AWARENES THAT OTTR PEO R ALSO SINNRS & WE SHUD MORN
 4THEM ALSO & TRY BRING THEM 2 THE LORD 2HAT WAT WE HAV,
 THIRD: WE NEED 2MORN 4TH/WORLD & OUR NATIN BCUZ OF TH/SIN RUN
 RAMPANT IN IT
 THIS SHUD MAK US PRAY & SEEK GET HELP 2WORLD & NATIN
 IN MISSINARIS, PREACHERS
 (VSS LITTLE GIRL, FRIEND DIED, & SHE COMFORTED FRIEND'S MOTHER)
 1 IS EXACTLY WAT JS WAS TELING US 2DO
 QUESTION: DO I MORN AS JS WANTS ME 2OT?
 (KNOFEL STATON'S QUESTIONS)

GENESIS 23:2

"AND SARAH DIED IN KIRJATHBARA; THE SAME IS MEBRON IN THE LAND
OF CANAAN: AND ABRAHAM CAME TO MOURN FOR SARAH, AND TO WEEP
FOR HER

2 SAMUEL 13:37

RE^{PT} ABSALOM FELD, AND WENT TO TALMAI, THE SON OF AMMINUD;
A^{OG} OF GESNUR. AND DAVID MOURNED FOR HIS SON EVERY DAY.

PSALM 51:1-3

READ THESE VERSES:

HERE WE SEE THE IMPLICATIONS OF REAL MOURNING

FIRST, OVER A DEATH OF A LOVED ONE

SECOND, MOURNING FOR THE ACTIONS OF A FAMILY MEMBER

THIRD, MOURNING OVER THE PERSONAL SINS

SCRIP: LK 15:11-~~32~~; SERM: KEYNOTE ADRES: BLUE HAPPINESS
TEXT: MT 5:4

LK 3WAYS CH IS DEPICTD 2DAY

#1=BAPTISM - NOT TH/RITE WAY

#2=EMOTION - U R NOT XPIAN BEUZ U DONT CLAP/RAIS HANDS/ETC

#3=INDIF - PEO ATEND WEN FEEL LIK IT, DON'T CARE IF CH GROWS, ETC

WHICH U THINK BES DESCRIBES CHURCH & WAT IT SHUDB???

PERHAPS MITE THINK THIS DUZNT DESCRIB CH & MUSB NOTHR WAY

IF FEEL THIS U ARE RITE

JS DEFIN CH & THIS PART OF SERM ON MT.

BLIEVRS R TH/CH & HE TRY PT OUT BLIEVRS MUSB DIF FR/UNBLIEVRS

EA OF BEATS SET 4thDIF PRINCIPLE BLIEVRS MUS WROK AT DAILY LIF

2DAY LK AT VS 4 OF MT. CHAP 5 - READ

HAPPY ARE THOS WHO MOURN??? THIS AT CONTRADICTION OR IS IT??

3DIF WORDS IN GRK FOR WORDD=MOURN OR GRIEVE

FIRST WORD=DESCRIB MOURN/GRIEF OVR LOST RING OR FREND MOV AWAY

SECOND WORD=OUTWARD MOURN-PAID MOURNERS

THIRD WORD=REAL/GENUINE MOURN/GRIEF, CUDNT B HID

(EXAMPLES OF SCRIP MOURN READ)

TH/LATTER EXAMPL OF MOURNING OVR TH/SINS OF SELF IS WAT OUR SCRIP
IS RELATING TO US

TH/PARABOL OF TH/PRODIGAL SON AS IT IS CALLED

TURN TO LUKE 15

8th Annual Pastors' Conference
Moody Bible Institute

BIBLE HOUR
9:00 a.m.

Vision of our skins
Ezek. 37: 1-7

Vision of ^{the general} situation: vs 1
lifeline
unless
hopeless - vs 11

vision of General obligation - vs

vision of spiritual visitation
St. Basil's vs 10

"The Keynote Address: Blue Happiness"

Scripture: Luke 15:11-32

Text: Matthew 5:4, "Blessed are they that mourn: for they shall be comforted!"

I would like to ask each of us to play a little game of pretend this morning. For the next few moments pretend that you are separate and apart from this setting. Pretend that you are a person who is not involved in the church in anyway. You are able to look at the Christian Church in a completely objective manner because you are not a part of it. Pretend that you can look at it as a whole, and as individual congregations. Now if you have gotten yourself into the mood of this let us look at three separate ways the Christian Church depicts itself in society today.

~~(Illustration of a little boy, mother, and mule that got religion)~~

(Illustration of being baptized to have sins washed away, and member saying he had at Methodist Church. You ain't been washed, only dry cleaned)

(Illustration of sour religion and mule having it too).

(Illustration of not noticing if churches closed, S.S forbidden, Bibles destroyed and effect of the people)

This gives us three different and distinct looks at the church. The first one naturally shows the idea that things can only be done in a certain way according to some denominations and congregations and if they are not done in that manner, you are not a Christian. We lump into this group those who also lean toward a good deal of emotionalism who add that unless you are clapping and shouting exclamations, or speaking in unknown tongues, you are not a Christian. The second group is made up of those who are bound by tradition and ~~the~~ orthodoxy and church must be prim and proper and in order to be that it involves no emotion or joy. The third group is made up of those who are indifferent one way or another as to what the Church is or should be. Perhaps we would think of those in this category as those who attend irregularly and therefore any change for the better or worse goes unnoticed.

If we were asked to make a choice of three, which would you choose? Which do you feel best represents that which Jesus Christ wanted, or wants His Church

to be? Or would you perhaps feel there is a fourth element which is not detected ~~completely~~ in any of these examples?

If you have opted for another example other than those we depicted, then I think you may be seeing the Church in the light of what Jesus wanted for it. The Church can and should have a certain amount of enthusiasm in its services. It should show some emotion and the people should not be like statues, cold and unfeeling. But it cannot be entirely that. The Church must have some tradition, some orthodoxy, but this shouldn't make the people like corpses in the pews. But it cannot be all that. The Church must be concerned about other people, other than the needs of its own members and it cannot be indifferent in any way. But the Church as Jesus Christ was striving to establish it was to be made up of people who possessed attributes other than those of the non-church people in the world. This was the intent and purpose of the Sermon on the Mount. It set forth those principles which were contrary to the normal y of living. This in essence is what make a Christian different from other people. But it sets before the individual principles which are to be worked at in daily life.

The principle we are looking at today is found in the 5th chapter of Matthew the 4th verse. The words of Jesus are, "Blessed are they that mourn: for they shall be comforted." What a contradiction is probably the first reaction to anyone who hears this perhaps for the first time. What did He mean? Our first thought would be that this is a future promise to someone suffering the loss of a loved one. It is and can be that, but it has more meaning and purpose than that. the word, 2blessed," as we pointed out before means basically, "Happy." And again the question, "Happy are they that mourn?" The answer again is that it goes deeper than what our ideas or conceptions of happiness and mourning are. We must analyse the word mourn to understand what Jesus was saying.

! ~~xxxxxxMournxxxxxxThere were three Greek words which were used to~~
~~xxxxxxmournxxxxxxthe word~~

There were three separate and distinct ~~xx~~ words in the Greek which ~~mean~~ were used for "mourn" or "grieve." One was the word "LUPE" and this was a grief that did not need to be expressed. It was a ~~grief~~ ~~or mourning~~ that could be ~~xxxx~~ hidden and not expressed unless the person wanted to share it. This type of mourning or grief would be involved when ~~xxxxxx~~ an object or thing was lost. The loss of a ring, or the departure of a good friend to another town or city.

The second word was "THRENOS" and it was an outward show of mourning, but it may or may not be genuine. There were people in the days of Jesus who were paid to mourn. When someone died these paid mourners were often called in and the louder they wailed, and the more authentic was their mourning, the more they were paid.

The third word was "PENTHOS" and this was the kind of mourning and grief which could not be hidden. It was real. It was genuine. It was a sincere sorrow that had to be shown. It was not ~~xx~~ being sad over every little thing, but was restricted to special concerns. Some ~~examples~~ are to be found in several places in Scripture. If we look at Genesis ~~xx~~ 23:2, we read, (read verse).

This is a genuine mourning over a death. This is normal and natural but if we are Christians we are reminded by Paul in ~~xxxxxxx~~ his first letter to the people in Thessalonica, ~~xxxxxxx~~ we are not to grieve and grieve as the heathens who do not have any hope. But instead we are to rest in the faith that our loved ones rest in the Lord.

Another example of mourning is found in 2 Samuel 13:37, (read verse). This is the grieving over a member of the family who has gone astray.

A third example is found in Psalm 51, and the first 3 verses point this out, (read these verses). Here is an example of mourning over the sins of self.

This is what was being shown in this parable we call "The parable of the Prodigal Son." He took his inheritance and wasted it in wild living. A famine came and he took a job with a man who raised hogs. His job was to feed the hogs, but he was not being fed. So at this point he began to look at his life

In the 17th verse we read,
the step of conviction.
with God. It doesn't matter.

In the 17th verse we read,
the step of conviction.
with God. It doesn't matter.

In the 17th verse we read,
the step of conviction.
with God. It doesn't matter.

It is not a matter of keeping our faith to ourselves, but a matter of it being sin when we do. We should be saddened by the amount of sin surrounding us every day. This sadness should be in a sense that we are willing to give the help that is needed in those other lives. *Mark 12:17*

We should mourn over the sins of our nation as well. If more of us had been doing this and striving to do something about, we as a people would not be in the sorry mess we find ourselves today. But we have instead been looking out for what we could get, and get more of it all the time.

This is what Jesus was saying when He said, "Happy are those who mourn: for they shall be comforted." For those who are sad over the turn of events in their lives; for those who are saddened over the sins of their friends, and relatives and co-laborers along life's road; for those who are saddened by the sins of the nation and the world. For each one who is mourning over these things the promise is comfort. That means a peace which can only be understood

when it is experienced by those who truly mourn as Jesus meant. It is a stance as shown by illus of trial sermons by 2 preachers Daily Bread Truth told in love
When was the last time a sermon hit your heart and broke it and made you cry

because you knew that God was speaking to you? When was the last time the words of a hymn touched your soul and you wanted to cry out, "That's me exactly?" Instead, we criticize the speaker, or we criticize the music, and we pass it off. *in* Do you really mourn as Jesus was saying that ~~we~~ ^{you} should?

Let's examine ourselves in that light this morning.

(Test by Knofel Staton from his book "Check Your Character").

ST. PAUL'S UNITED CHURCH OF CHRIST
 Butler, Pennsylvania
 Nineteenth Sunday After Pentecost October 18, 1981
 The Rev. Ralph C. Link, Pastor
 Mr. Harry Cunningham, Organist and Choir Director
 Mr. Roland Thompson, Saxophone
 Dianne Zavacky, Brian Mollenfreund - Acolytes
 + + + + +
 ORDER OF WORSHIP - 11:00 A.M.
 + + + + +
 Prelude "Andante Cantabile" Tchaikowsky
 *Processional Hymn No. 454 "When we walk with the Lord"
 *Ascription
 *Exhortation
 *Confession (In Unison) "O Lord, our Father, we come to
 you as a people who are a part of the community of
 believers. We seek your guidance for we know that the
 Church cannot exist without it. Forgive each member of
 your church for their individual and corporate sins.
 Keep us true to the commitment of upbuilding the Church
 throughout the world. Keep us from the divisions that
 separate us from others. And always keep us steadfast
 in your love, in Jesus name. Amen."
 *Kyrie
 *Assurance of Pardon
 *Praise
 *Pastor: Blessed be the Lord God!
 *People: And blessed be His Glorious Name forever
 *Gloria Patri
 Who's Who in the Pew
 Announcements
 Joys, Concerns, Prayer Requests
 Hymn No. 416 "Pass me not, O gentle Saviour"
 Call to Prayer
 Pastor: The Lord be with you
 People: And with thy spirit
 Pastor: Let us Pray
 Prayer
 Offering
 Offertory "Love, Divine, All Love Excelling" Klotz
 Doxology No. 382
 Anthem: "Be Still, My Soul" Sibelius
 Scripture: 2 Samuel 16:5-14
 *Prayer: "THE KEYNOTE ADDRESS: HAPPY SUBMISSION"

Prayer
 *Closing Hymn No. 455 "I am Thine, O Lord"
 *Benediction
 Postlude
 + + + + + *Congregation Standing + + + + +
 The Lovely Flowers on the Altar have been placed by
 Mrs. Dale Snyder and Family in memory of "Husband"
 and "Father" - Dale Snyder.
 Serving as Ushers today are: *Rob Vinroe, Robert Dellen,
 Randy Dellen and Brian Kennedy.
 Mr. & Mrs. Alvin Shakely will greet the Congregation
 at the door this morning.
 Nursery will be provided today
 Hospitalized: Mr. & Mrs. Kenneth Weitzel - BCMH
 The attendance last Sunday was 178.
 William Ohl and Don Wogan will be visiting the Hospital
 this week.
 Monday - 6-8 - Aerobics
 Tues. - 6-8 - Aerobics
 Wed. - 6:00 - Youth Choir Practice
 Wed. - 7:15 - Chancel Choir Practice
 Thurs. - 6-9 - Aerobics
 Thurs. - Marty Martha Circle will meet at the home
 of Sara Snow for a tureen dinner.
 Coming November 12 - Blue Ridge Quartet - in Rehoboth
 Hall. Everyone enjoyed them when they were here
 before. You can invite friends and neighbors.
 Soup and Salad Day was a huge success. Thanks to
 everyone who helped. We served 638 dinners and netted
 a profit of approximately \$1,700.
 Next Sunday is open for Flowers for the Altar - if you
 would like to have this Sunday contact Bea.
 Please remember to get your opinion polls back in.
 All Elders and Deacons that have names of those that
 are running for Election please get them back as soon
 as possible. They will be published next Sunday and
 we need the information this week.
 On the Budget that went out all the figures are there
 however, The Secretary's salary was omitted in name
 only the figure is there. You will have a new copy
 when the budget is gone over.

"The Keynote Address: Happy Submission"
 Scrip: 2 Sam 16:1-14; Texts: 2 Sam 16:17b; Mt 5:5
 (111) Amy, 15th birthday B, suicide)
 Amy od society; mus B winn; no B losrs; basbal etc
 but we no dif than peop Ig.; claw existenc & reach to
 military; trade; hed shouldr abuv all; protee Al G
 Dav thron & person bilt wat was; but he hav probs
 son seiz kinrds; Dav flee 2 sav self, thoz loyl
 came vilag SANDRIM 2 1 Saul men cum out 2 greet
 vs 6-8=thro stones, curse
 vs 9=Abishai Dav nephew want cut off hed
 vs 10-11=Dav giv reply & respons unlik King
 11b=contrast & Amy & C her actins nor lik world
 Compar Dav & Saul & C diff: Saul comit suicide;
 Dav no retaliat wen abus & Why? Dav Meek
 Meek? wen situ cal 4strength? But no underst then,
 nor underst now: Js was expec cum whit hors & overthro
 Rome but He say=BLEW BB R MEER:4 CHY SHG INHER BATH
 mus B jok? Rome only underst forc; Meek happy? & hav
 inheritanc? Joke; ridiculous
 We think MEK is MEAK & duzn't dictary pt out?
 But tru meaning both CP & NT Greek mean 3 things
 SCOTHING MEDICIN=fevr & medicin relax, sooth
 GENTL BRUES=thnk hot day & cool breeze refresh
 TAMED ANIMAL=broken horse, domesticate & tame
 Ik at 3 & C wat happn if wrong=deth, hurrican, wild an
 This wat Js sed=no mean 2B harmles-ment powr undr
 control & Ik Beats C progresin lead liv Xpian life
 1st=ppor spirit; wen realiz beggars & depend G 4 all
 bcuz no help self & Bcuz we sinners
 Bcuz this hav sens soro 4 sins=ours, friends, world
 Bcuz this we Bcum MEK
 B km spirit 4sins focus us on our sinfulness, but
 Meekness focus us on G's Holiness
 wat attitud 2ward lif mus liv? Many peop fret,
 (exempl peop say "WHY ME? WHY NOT TO & NO BLIV)
 Ps 37:1-5, 11=reiterat wat attitud shud B
 Meeknes spokn by James & this wat shud B
 1:19=3rd word, how U feel bout it? Do U feel U need?
 R U wil apply principls daily lif?
 swift 2 hear=Do we? I sed=Faith cum by hear, & bear
 by Word of God=listn 2 G's W, hear wat it say & tell
 slow 2 speak=no hav las word everthing; no quik spk
 slow 2 wrath-count 2 ten; anger serv purp if 4 God
 Js sho angr & our angr 2B seek 4 things God
 vs 21=4=Abil & Js Xp & striv liv 4 this & hav it
 I was Meek & we shud emulat (examp 2 farmers)
 Questions on Meekness

Meekness means to be finished with ME for good
 John MacArthur

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - OCTOBER 15, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

7pm church

GOSPEL WAY GOSPEL SINGING GROUP HERE OCT 28, SAT NITE,
 GOSPEL WAY GOSPEL SINGING GROUP HERE OCT 29
 - FELLOWSHIP DINNER OCTOBER 29, FOLLOWING SERVICE

ANNOUNCEMENTS

10/15/95

- *HYMN 1-1000 M-111 C-111-111
- *PRAYER/OFFERING
- *DOXOLOGY
- *PASTORAL PRAYER
- *HYMN
- *SCRIPTURE 2 SAMUEL 16:5-14
- *SERMON: "THE KEYNOTE ADDRESS: HAPPY SUBMISSION"
- *ST. PAUL'S, BUTLER - 10/18/81
- *BENEDICTION
- *POSTLUDE

LISA

UN. P. 111

LISA -

FIRST HE SEZ:
 VS 19A=DO WE HEAR G'S WORD??
 P TELLS US-"FAITH COMETH BY HEARING & HEARING BY TH/WORD OF GOD"
 WE CANT HEAR WAT G HAS TO SAY, IF WE DONT READ HIS WORD
 VS 19B=THIS MEANS WE DONT HAV TH/LAST WORD ON EVRYTHING
 IT MEANS WE R NOT SELF-PROCLAIMED AUTHORITY OR EXPERTS ON ANY
 & ALL SUBJECTS
 IT MEANS WE WATCH WAT WE SAY, HOW WE SAY IT, & WEN WE SAY IT
 VS 19C=WAT DUZ OUR ANGR CONSIST OF?? IS IT JUS BLOWING UP AT
 EVRY OPORTUNITY??
 CP DIF TWEEN NORMAL ANGR & JS ANGR=RITUS INDIGNATION
 VS 20=JAMES TELLS WAT DIF TWEEN HUMAN ANGR & WAT G WANTS
 VS 21B=TH/WORD IS TH/BIBL, BUT IT IS ALSO JS XP
 WE NEED TO PLACE OUR LIVS IN ALIGNMENT W/TH/WORD- TH/BIBLE
 WAT IT ~~EEKKXKX~~ TELLS US TO DO, & HOW TO LIV
 & NEED EMULAT TH/AUTHOR OF TH/BUK, JS XP
 HE WAS MEEK & HE SHOWED US HOW TO B MEEK AS WELL
 HE WAS A PERSON IN COMPLETE SUBMISSIN TO G & HIS WILL
 (ILUS TWO FARMERS & THEIR REACTINS TO SIMILAR SITUATINS)
 WHO WON?? NEITHER
 GOD WON BCUA ONE MAN WAS WIL 2B SUBMISSIV 2WAT G WANTS
 IT IS G WHO IS GLORIFYD WEN WE STRIV 2LIV AS HE WANTS
 WAT IS TH/REWARD FOR BEING MEEK, SUBMISSIV??
 ALL THAT G HAS IN STOR FOR THOZ WHO R HIS IN THIS WORLD & TH/NEXT
 (TEST BY KNOVEL STATON, JR MAC ARTHUR ON MEELNESS)
 ARE YOU MEEK??
 "BLESSED, HAPPY ARE TH/MEEK, FOR THEY SHAL INHERIT TH/ERTH."

MEELNESS IS AN ATTITUDE OF SUBMISSION
 TO WHOM OR WAT R WE SUBMITTED?? IS IT TH/WORLD?? OR IS IT GOD??
 G'S WORD POINTS US IN TH/RITE DIRECTIN, NOW MUCH DO WE READ OF
 IT, OR SEEK TO APPLY TO OUR LIVES??
 G'S WORD GIVES US TH/GUIDLINES WE NEED FOR DAILY LIVING
 JAMES, TH/BROTHER OF JS ~~EEKKXKXKX~~ POINTS US TO WAT JS WAS
 GETTING AT WEN HE SED: BLESSED ARE TH/MEEK, FOR THEY SHALL
 INHERIT TH/ERTH
 WE FIND THIS IN TH/LETTER OF JAMES, CHAP 1, VSS 19-21
 READ & EXPLAIN THEZ VSS

SCRIP: 2 SAM 16:5-14; SERM: TH/KEYNOTE ADRES: HAPPY SUBMISSION"

(ILUS AMY, REPORT CARD & SUICIDE)
 AMY WAS PROD OF SOCIETY WR/LIV
 TEACH- WIN, WIN, WIN, CUM OUT AHED NO ROOM FOR LOSERS
 (EX VTTL LEAGUE, TO PROS, FOOTBAL, BAKTBAL, VOLY BAL, BASEBAL,
 WIN AT ALL COSTS
 GUD EXAMPL TEAMS/OWNERS TRY BUY WORLD SERIES/SUPER BOWL
 THEREFOR IT DIF TO ACEPT DEFEAT/HUMIL OUR SOCIETY
 QUOTE: LEO DUROCHER - NICE GUYS FINISH LAST
 WE NO DIF FR/PEO ISR BCUZ THEIR MISTRY & OURS WER SUMMAT PARALEL
 THEY CLAWED/EKED OUT AN EXISTENC WR/MADE THEM SUPR-POWR OF WORLD
 NOT OTHR NATIN SUPER 2THEM: EMPIR MILITARY STONGES: HAD TH/CORNR
 ON TRADE MKRTS OF WORLD: WELTHY AS NO OTHR NATIN HAD BIN
 BSIDE ALL THIS HAD PROTECTIN OF ALMITY GOD
 DAV ON THRON & HE RESPONSBL 4MITE & POWR OF JEWISH EMPIRE
 MENTIN ISRAEL & STRUK TERCOR IN HARTS THOZ ARND THEM
 BUT ONCE INVINCIBL KING NOW HAD PERSNL PROBS
 (EXPL ABSALOM & FATHER DAVID FLEE FR/HIM)
 VS 5=DAV FLEE 2BAV LIF & LIVS TRUSTD TROOPS, FRENDS
 MAN FAMILY SAUL NO HONOR DAV, INSTEAD HE CURSE HIM
 VSS 6-8=THIS CAUS FOR BEING KILLED - LIK ANYONE CUM NEAR PRESIDE
 VS 9=ANGER OF DAV'S TRUSTD COUSIN & MILITARY LDR
 VS 10-12=THIS IS DAV'S SOLUTIN & IS NOT THAT OF MILITARY MAN HIS
 MEN KNU SO WELL
 HAD DAV TUNRD INTO A SCARED, CRINGING COWARD??
 CP DAV'S ACTINS W/AMY'S & WE C HERS IS IN KEEP W/ASPIRATINS
 & HOPES OF TH/WORLD
 LK K DAV & CP/TO K SAUL- (EXAMPL DAV CUD HAV KILLED TWICE & DIDNT
 CUD HAV KILLED SHIMEI & DIDNT - WHY?? BCUZ HE CHCZ MEELNESS
 MEEK WEN CIRCUMS DEMAN STRENGTH?? WASNT MEELNES A SIGN OF WKNES?
 (EY WL JS AS MESSIAH & NO RIDE ON WHITE HORSE & CONQUER ENEMYS)
 JS ~~EEK~~=BLES'D R TH/meek 4THEY SHAL INHERIT TH/ERTH"
 SOCIETY NO UNDRST THEN, NOR NOW - THINK MEEK IS WEAK
 GRK 3WORDS FOR MEEK
 SOOTHING MEDICIN=EXAMPL NOW TAK AWAY FEVER-
 GENTL BREEZ=HOT DAY, BREEZ COOLS, FENRESHES
 TAMED/BROKEN HORSE=USEFUL TO DO WORK, OR TO RIDE
 THEZ HARMFUL IF USED WRONGLY:
 MEDICIN=CAN KILL: BREEZ=HURICAN/TORNADO: HORSE=WILD, NO USE
 JS BY MEEK MENT=TO HAVE POWER UNDER CONTROL
 MEATS NO HAPHAZARD SAYINGS, BUT PROGRESSIN 2LIV XPIAN LIF
 POOR IN SP=REALIZ HELPLES BEGGRS, COMPL DEPEN ON G, BLONG KINGDOM
 MOURN=FEEL SENS REMORS, SHAME 4SINS OF SELVS, OTHRS & WE COMFORTI
 MEEK=NOT SIGN WEAKNES, BUT STRENGTH
 (ILUS PEGEL QUES WHY EVIL PROSPR & G'S ANSER:
 PSALM 37:1-3, 11 - READ

blems had come from the very unlikely source of his own household. David's son Absalom had taken over the kingdom by deception and David had to flee to the wilderness to save his life and the lives of his trusted troops and those who were still loyal to him. It was while David was fleeing that he came to the town of Bahurim and one of Saul's men came out to meet them. But he didn't greet the king as one would expect. Instead he threw stones at him, and cursed him and insulted him. (Read verses 6 to 8).

This angered Abishai, David's nephew to the extent that he wanted to do something about it. His solution, to cut off Shimei's head, (read verse 9). But David gave the reply, (Read verses 10 & 12). And as they continued on their way, Shimei continued to curse them and to throw stones at them. In the midst of this physical abuse, heaped upon him in addition to the humiliation of fleeing for his life from his son, David does not retaliate. His soldiers must have thought that suddenly this man to whom the slaying of tens of thousands was attributed, had turned into a cringing ~~coward~~ coward. His reply, "Let him alone, and let him curse: for the Lord hath bidden him." His reply, and his actions were not that of the military genius everyone knew King David to be. Contrast this episode with the episode of Amy and we see that Amy's actions are more in keeping with the hopes and aspirations of the world.

But look again at David and compare him to King Saul. Saul sought to kill David while he, (Saul), was king because he believed that David was trying to take the throne from him. On two separate occasions, David had the opportunity to kill Saul and he did not. Finally, Saul was being defeated in battle and he saw that he was a loser, so he committed suicide. David had the opportunity to slay one of his enemies former friends, Shimei, and he refused to do so. Why? Because David had learned to be meek. Meek? when the situation called for strength of character enough to have your men slay an enemy? Yes society meek. But ~~they~~ didn't understand meekness then, nor does it understand it today. At the time of Jesus the Jews were looking for a King to come riding on a snow white horse and to overthrow the Roman rule under which they found them-

selves. And here was this self-proclaimed Messiah spouting nice little sayings. "Blessed are the meek: for they shall inherit the earth." "Meek people, blessed? Surely He must be joking. The only thing these Romans understand is force and lots of it. Meek people happy? Meek people having an inheritance? That is utterly ridiculous."

To any who were aligned as followers of Jesus, or who perhaps were would-be followers at a later time, these words must have caused some problems. These people had the same mistaken notions that we have today. We think of Meek being Weak. Doesn't our dictionaries point this out? Don't our paintings of Jesus show Him as a weak sissified man? But the true meaning of Meek is one which is surprising when completely understood. The word as used in both the New and Old Testaments is from a Greek word which meant three things. First, it meant a soothing medicine. Picture someone ill with a fever and medicine is given to the person and the fever begins to subside and the patient is clothed and relaxed. Second it meant a gentle breeze. Think of a hot, sticky humid day in which you are sweating without doing anything. Suddenly a nice gentle breeze is felt and it refreshes you and makes you feel comfortable. The third thing it meant was to use it in conjunction with ~~an~~ tamed horse. A horse that has been "Broken" and is now domesticated. Now if we picture all three of these things we can see how the word "Meek" is being used. Medicine can be soothing and help alleviate suffering. But if it is used wrongly, it can cause harm and even death. The breeze or wind can be gentle and be refreshing, but it can cause millions of dollars in destruction as a hurricane or tornado, as well as causing death. A horse is rather useless unless he can be tamed. In the untamed state he will fight any attempts to make him work. But once he is broken he becomes a useful animal.

This is what Jesus was saying that His followers must be. He didn't mean they were to be harmless. But he meant instead, that they were to be power under control. If we look at how Jesus gave these Beatitudes we can see that they are a progression of things leading up to the living of the Christian life as God

wants it. Jesus didn't give these in a haphazard manner. Instead, one follows the other in sequence. First He taught, Blessed are the poor in spirit for theirs is the kingdom of heaven. When we come to the point where we realize that we are like helpless beggars, and are completely dependent upon God for His guidance and direction and help in this life, then we belong to His kingdom. Realizing that we ~~stand~~ must stand before God as helpless beggars who cannot help ourselves, we ponder why and we discover the reason is due to the fact that we are sinners. But more than this we must feel a sense of sorrow, of shame, of remorse for our sins, the sins of our friends and neighbors, and the sins of the world. For this we are comforted. ^{Being} ~~But~~ broken in spirit for our sins, focuses us on our sinfulness, but meekness focuses us on God's holiness. Meekness then is not a sign of weakness, but instead a sign of strength. It is an attitude which we project in life as we live it.

What is our attitude toward the life we must live? How do we feel about our lot in life? Many people fret. Quite often I will be talking to someone and they fret because people who care nothing about God seem to prosper and have more than those who strive to live for Him. Some people I talk to who may be going through some trying circumstances will question, "Why me? Why not so and so who lives next door to me and doesn't even believe in God?" David wrote the 37th Psalm in which he said, (read verses 1 to 3, & 11). Meekness is an attitude toward God's Word. Do you feel that you don't need to read it? Do you make an effort to do so? Are you willing to apply its principles to your daily life? James tells us in his letter chapter 1, verse 19, and here we see the attitude we should assume and have for our lives if we want to live as Christians. He says we should be "Swift to hear." Do we hear God's Word? Is it even a part of our lives? Paul tells us, "Faith cometh by hearing and hearing by the Word of God." Listen to God's Word, Hear what it says, what it is telling those who would be followers of Jesus Christ. Then James says, "Slow to speak." That means we don't have the last word on any and all things. We are to weigh the consequences and circumstances before

our opinions come forth. And then James says, "slow to wrath." This means slow to anger. We say count ten before you speak. But what does your anger consist of? Is it just getting angry and blowing off steam? Or is it directed toward seeking Godliness in the situation? Are you angry because you want to correct what is contrary to what God wants? Jesus showed us this kind of anger. He became angry when people were using the things of God for their own selfish ends. He lashed out when the things of God took second place. ~~xxxx~~ Then James sums this up in the latter part of the 21st verse, (read this). The Word is the Bible, but it is also Jesus Christ. When we are seeking to live for Him, we want to act like Him. And so we strive to receive that Word, from the Book, and from the Word itself, Jesus. He was Meek, and His Meekness is what we should emulate. A good example perhaps for this is that which involved two farmers. We look at the examples of Abraham, of Moses, of David and we feel no real kinship there because they were and are far removed from us. But illustration close to home might show us better what it is to be Meek.

(Illustration of two farmers, one hateful, the other loving)

Who won? The answer is not what you might think, for it was neither of the farmers. God won, because one man was willing to live his life as God wanted him to handle it at that point. It is God who is to be glorified in what we do and say and that requires that we seek to be Meek. And what do we get ~~that~~ for doing that? Everything that the Father has in store for those who love Him and belong to Him. Someday, you and I will be the heirs of all of this world, and it is ours for following the example of our Lord and Saviour Jesus Christ.

Are you Meek? Let us take a test and see if we are.

(Test from Knofel Staton and John MacArthur books)

Dr. John MacArthur writes in his book, "Meekness means to be finished with it for good." Let each one examine ~~their~~ their life.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twentieth Sunday After Pentecost Oct. 25, 1981
Reformation Sunday
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Dianne Zavacky, Brian Hollefreund - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "A Mighty Fortress Is Our God" Scheidt
*Processional Hymn No. 338 "We sing the greatness of our God"
*Ascription
*Exhortation
*Confession (In Unison) "We offer unto thee our Father,
praise for the gift of thy Spirit. We ask for thy
Spirit at the times when we are filled with doubt;
when we are filled with hatred; when we are devoid of
patience; when we show forth selfishness. In all
circumstances which are contrary to thy will, send thy
Spirit to help, to heal, and may we know thy forgiveness,
through Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 122 "In the hour of trial"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Fugue in G Major" Buxtehude
Doxology No. 382
Anthem "Herr, Wie du Willt" Martin Luther
Scripture John 6:48-59

Sermon: "THE KEYNOTE ADDRESS: WHOLEY HAPPINESS"
Prayer
*Closing Hymn No. 436 "For Those Tears I Died"
*Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. Edward Walker to the "Glory of God"
Serving as Ushers today are *Richard Mangel, Don
Kingsley, Art Carney and Gary Penar.
Nursery will be provided today
Mr. & Mrs. Charles Penar will greet the Congregation
and visitors at the door this morning.
Mrs. Rebecca Shearer - BCMH; Mrs. Melvin Rex - St. Margaret
Hospitalized: Mr. Kenneth Weitzel, Roger Davis
The attendance last Sunday was 183
Bea Tait and Karen Link will visit the Hospital this
week.
Those running for Elder are Paul Campbell and Art
Snyder. Those running for Deacon are Diane Hollefreund,
Nancy Link, Deb Melton, Pam Tait, Ann Williams.
Next Sunday and each month in November our Church has
charge of taking the Wheel Chair patients to the
Services at the V.A. Please let Bill Pflugh know if
you can help out with this project.
Next Sunday Election of Elders and Deacons and also
The Presentation and Adoption of Budget
Mon - 6-8 - Aerobics
Tues - 6-8 - Aerobics
Wed. - 6 - Youth Choir Rehearsal
Wed. - 7:15 - Chancel Choir Rehearsal
Thurs. - 6-8 - Aerobics
New Members will be received on November 15th. If you
know of anyone interested in joining the Church please
drop their name in the offering plate or tell the
Pastor or Secretary.
Don't forget The Blue Ridge Quartet will be here in
Reheboth Hall on Thursday evening November 12th. They
were here a few years ago and everyone enjoyed them.
You can invite guests because we hope to have a large
turnout for them.
Please get your commitment cards back and also your
Time and Talent sheets.

"The Keynote Address: Wholey Happiness"
Scrip: Jn 6:48-59; Text: Mt 5:6; Jn 6:53-56

Siml quest: if cud hav 1 thing in 'lif which 4U wud
mel R lif complet, wat wud it B? Surpris=HAPPINES
Hapnes sot so many ways 1 is=share welth
(Till Rob Orbin & plumbers retir 27)
nothr way 2B set with finano securty;
(Illus man dv, bod froz, cum bak 50yr stick'brokr, phon)
(Illus Brich Fromm & quote)

Wat U consum, swalo, ord'r find hapnes U seek?
May think Bcuz this serch hapnes evil, wrong-not so
desir 4 hapnes inborn & can no escap & reasn 4 it
Examp=St. Augustin & wordly lif, Monica pray etc

Came 2 Xp & wrot Confesins St. Aug & Quote-----
from this kno constan. quest is uncon serch CREATOR
Man creat liv etern w/G, man, fal & interup & gulf exis
Inward desir get nex 2 G, & wen recog posib thru Xp
& He bridg-gap & we find rest 4 souls.

Ironie this wk spk doz peop bout subjec. hapness
P Harvy & psychi's, criminologist & mentl helth, criminals
treat & rehab, but no find way prevent

I hav solutin but socity not redy acpt method
Const allow freedom & thus 2 say Xp anser 4 all uncon

Schul system no permit shar Gospel 2 students,
yet hungr, thirs 4 solu lif probs continu unabated
harts livs milions peop, evn many in Apian Ch.

Mt. 5:6-wat Js say=(READ) Here 1st Beat compl postiv
complat postiv 4. Blivr, complet, negtiv 4. unbelivr &
nominal Xpain, thoz lukwarr.

Ea Beats negtiv things wud want if choic, lets lk at
poor spirit=who wud went 2B beggr
mo: who wants 2 griev, B sad?

meen=it is strong get ahead
Js sho worl lk things wrongly but thoz kno Him dif
Begr & G giv kingdom; morn Bcuz sins; meek bcuz control

So progrsin bring 2 pt wher can hav Complet Hap, or
Wholey Hapnes, or wil hav unhapnes & continu serch

all directins, & respons wil B postiv/negativ we determ
Bakgr Scrip 2day & Js shar sent 2B food/drink

vs 53=spk negtiv 2 prov pt
vs 54=spk postiv & expl resn 4 say wat did
vs 55=58=clarify all this but prob many thez peop

no underst & lk 4 tangbl cud hol hands & cud tak 2
alleviat hungr/thirs 4evr

lik mana wildnes=Gee wil hav unlimit suply fud/watr
Lik womn well=giv me watr & no thirst agin
so it is many peop=my sins 4givn, sav 4 etern no need
do nothr thing agin

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - OCTOBER 22, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

GOSEEL RATS - SATURDAY ONLY OCT 28 - 7 PM - REFRESH

ANNUAL CHURCH CONG MEETING - NOV 5, CONG DINNER

NEW CHURCH BARK

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN

SCRIPTURE: JOHN 6:48-59
sermon; 2the keynote address; wholely happiness?
ST. PAUL'S, BUTLER - 10/25/81

*HYMN
*BENEDICTION
*POSTLUDE

MINISTER PEG

LARA

LISA

this only 1st step but requir somthin 2 complet
 that hapnes & mak WHOLEY HAPNES
 requirs simpl & disciplin our part 2 get WHOLM'S
 Mt 7:7=serm futur but her wat Js say 4 this
 ASK=pray,talk 2 G all things,mak desir known
 examp wen child tel wish 4 sumthin=birthday, as
 tell all,& we get;mayb not lik want,but G anser
 vs 8a=Js add explanatin
 SEEK=Bgln serch 4 solutins & hapness
 wher find? G's Word,quest 4 G's ansers
 not jus 1nce,2wice
 vs 8b=Js giv anser
 KNOCK=(illus littl boy & G not ther in Church)
 only child cud mak this mistak
 But how memrs only cum 1nce whil? How many wen
 feel lik it? How many 1nce month 2 giv offering?
 No thez not valid reasns 4 cum
 We 2 knk,knok,cotinu 2 knock & this mean worship
 partak that Body
 Js sed 2 eat His body, & body is not jus communin
 wher eat bred & but also grp Blietrs gathr His Name
 vs 8c=Js giv anser
 All this bring us 2gethr 2 worship
 Shuc cum 2 ASK,
 2 SEEK
 "KNOCK"
 We need thez thing spiritual live
 need realiz if drink 2day,eat 2day,wil B thirs,
 hungry agin,& tru also spiritual boddes if want
 2B WHOLEY HAPINES
 (Test on this)

SCRIP: JN 6:48-59; SERM: TH/KEYNOTE ADRES:WHOLEY HAPPINESS

QUESTIN: IF CUD HAV ONE THING WUD MAK UR LIV COMPLET-WAT WUD B??
 (ILLUS ENGLISHMAN VIST AMER. HOME HAV EVRTH,WIF READ=HOW 2B HAPPY)
 HAPNES SOT MANY DIF WAYS

(ILLUS OF HAPPINESS = 3DIF ILLUSTRATING)

QUEST: ' : WAT R WE CONSUMING/SWALLOWING TO FIND HAPNES WE SEEK???

SERM: 4HAPNESS NOT WRONG

JS TRY SPEL THIS OUT IN BEATITUDES

HAPNES PREDICATD ON TRY LIV AS G WANTS US TO DO

OLD STORY OF WHO IS SEEKING WHO - SHEEP SEEK SHEP,OR SHEP SEEK??
 (ILLUS ST. AUGUSTINE & FINDING GOD)

PROGRESIN OF BEATITUDES:

POOR IN SPIRIT=FEELERS 4 G & HAV KINGDOM OF HVN - ETRN & HERE
 MOURN=GRIEF/SADNES FOR SYN OF SELF/OTHS/WORLD=HAV COMP OF GOD
 MEKE=POWER UNDER CONTROL=INHERIT TH/ERTH

NOW MT 5:6=HUNGER & THIRST

GUD EXAMPL OUR SCRIP THIS MORN

HAD FED 5M MIRAC W/5LVS, 2FISH,HE LEAV,THEY FOLD
 (TUN JN 6:24ff)

VS 40=JS MAKS CLAIM AS MEESIAH

VS 41-42=BLIEV JUST NOTHR HUMAN

JS THEN RELATES THAT HE IS THE SPIRITUAL EQV OF TH/FUD G GAV
 THEIR FATIHS

VS 51=PROMIS OF HIS DETH 4MANKIND

VS 52=OW CAN THIS B???

VS 53=NEGATIV

VS 54=POSITIV

VS 55=JS IS SPK OF SP FUD & DRINK THAT WUD BRING HAPNES

BUT PEO NO UNDRSTUD PROB BLIEV WAT JS TALK BOUT WAS SUMTH CUD
 HOLD IN HANDS LIK BREAD & CUP WATER

WOMAN AT WELL SED=GIV ME THIS WATR THAT IM WITE NOT THIRST AGIN

MANY 2DAY R ALSO LIK THAT, 2CUP 2XP IS AN EVENT & THAT ALL
 THOW I'VE ACCEPTED XP & THATS ALL THERE IS TO IT.

BUT THATS ONLY TH/BEGINING TH/VIST STEP

AFTER 1ST STEP A DISCIPLIN IS REQUIRD OF US IN ORDER THAT WE
 MAYB COMPLETLY/WHOLY HAPPY

IF LOOK MT 7:7 js givs THIS FORMULA:

FIRST=ASK - EXAMPL AS CHILDREN, XMAS, BIRTH, WE ASK FOR WAT WANT
 MUST ASK GOD - PRAY, ALL PROBS, DESIRS, NEEDS
 VS 8A=JS SAYS ASKERS R RECEIVERS - G'S WILL
 SECOND = SEEK - LOOK FOR ANSR, WHERE??
 G'S WORD, IT MEANS LOOKING FOR HIS ANSRS FOR LIF THROOUT HIS
 D
 VS 8B=JS SED SEEKERS SHALL BE FINDERS
 THIRD=KNOCK -
 (ILUS LITTL BOY GO CHURCH NO FIND GOD)
 THIS IS WAT KNOCKING IS ALL ABOUT
 IT MEANS JOINING W/OTHR BLIEVRS & 2GETHR CALL UPON GOD
 VS 8C=JS SED DOORS ANLL BE OPENED TO TH/KNOCKERS
 ALL OF THIS SHUD BRING US 2GETHR FOR WORSHIP
 WE SHUD CUM 2ASK=TO PRAY
 WE SHUD CUM 2SEEK=LK AT HIS WORD 2GETHR
 WE SHUD CUM 2KNOCK=TO ASEMBL & PARTAK OF WAT G HAS FOR US
 IN OUR LIVS THER SHUD A HUNGRING & THIRSTING 4TH/THINGS OF GOD
 THIS HUNGRING & THIRSTING IS A QUEST FOR RIGHTEOUSNESS, 2DO
 RITE, 2LIV RITE, 2B RITE
 AND G SEZ THOS WHO R HUNGRING & THIRSTING SHAL B FILLED BY HIM
 (TEST BY KNOFEL STATON ON MT 5:6)
 ARE YOU HUNGERING & THIRSTING AFTER RIGHTEOUSNESS???

VSS 24-25=SEEK JS
 VS 26=JS ANSWER
 VSS 30-31=SHOW US A SIGN
 VSS ? 33=JS ANSWER
 VS 34=REQUEST FOR BRED - THOT ONLY OF ACTUL/PHYSICAL BRED
 VS 35=JS ANSWER FOR THOSE WHO HUNGER & THIRST
 THEN JS GOES ON TO TEACH THAT HE IS THE MESSIAH
 (GO TO VERSE 40)

"The Keynote Address: Wholey Happiness"

Scripture: John 6:48-59

Text: Matthew 5:6; John 6:53-56

A simple question you may have been asked, or heard asked perhaps is, "If you could have ~~anything~~ one thing in this life which ~~would~~ for you would make your life complete, what would it be?" The answer to that question quite surprisingly is, simply, "Happiness." Happiness is sought in so many different ways. Some interesting illustrations may help us to see this. One way in which it is thought that we may be happy would be to have as much money as the next fellow. It has often been said that there are only a few who have more than they can possibly use and so we should distribute the wealth. Robert Orben a modern American humorist has said, "Spread the wealth! I think it should be mandatory that anyone who makes a million dollars should be forced to retire and let someone else have his job. The only problem with this is, that we lose all those good plumbers at the age of 27."

Another way to have happiness is thought to be financially set for retirement through the proper and enlightened investment of money in some sort of securities portfolio. (Illustration of man dying, having body frozen & coming back Erich Fromm a psychologist, writing in his book, "The Art Of Loving" says, (Illustration of this)

What are you consuming, or swallowing in order to find the happiness you seek? But one problem we encounter when we speak of happiness in this light is that there may be the tendency to think that the search for happiness is evil, or wrong. This is not true. The desire for happiness is inborn and we cannot escape it and there is a reason for it. St. Augustine led a very worldly life much to the constant dismay of his mother Monica who continued to pray for him. He sought for happiness in ~~anything~~ all areas of life. ~~xxxxperhaps~~ His life was one of continual doing any and all things to find that elusive happiness. Finally, he came to accept Christ and was led to write what became known as "The Confessions of St. Augustine." In a part of those confessions he wrote, "Thou hast made us for Thyself, and our hearts are restless till they find their rest in Thee" ~~and restless till they find their rest in Thee~~

We see from this that he discovered that the constant quest for happiness was a inward, unconscious desire of man for communion with his Creator. When we analyse this we discover that God ~~had~~ created man, and His creation of man was for man to live eternally with God. This was interrupted by the fall of man and created or caused a gulf to exist between the Creator and the created. Thus when we understand it in this light we can see that there is that inward burning desire to be reunited with God and it is only when we recognize that this is only possible through knowing Jesus Christ as the one who bridged that gap, can we find rest for our souls. And the happiness sought for becomes a reality. I think that it has been rather ironic that this week I have been involved in talking about this happiness to at least a dozen or ⁵ ~~xx~~ people. Yesterday I was listening to Paul Harvey and his ~~xxxxxxx~~ news commentary and he was speaking about how psychiatrists and criminologists continue to work on treating mental illness, and rehabilitation of ~~xxx~~ criminals, but they not work at the prevention of mental illness and crime. Well I happen to know how to prevent most mental illness, and all of crime. But society is not willing to accept the method. The Constitution of our land guarantees that we must have freedom in all things and this prevents the cure from being made available very readily. The School systems will not permit the sharing of the Gospel to students because that takes away freedom. Yet the hunger, and the thirst for solutions to life's problems continues unabated in the hearts and lives of millions of people, even many who are a part of the Christian Church. This is what Jesus was saying when He gave the Beatitude we are looking at this morning. He said in Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Here is the first of these Beatitudes which is completely positive. But it is only positive for the believer and can be completely negative for the unbeliever, or the ~~believer~~ ~~xxxxxxx~~ nominal Christian, one who is lukewarm. Each of the Beatitudes we have looked at give us negative things which are actually opposites of that which we would want if given our choice. Look at

them thus far: Poor in Spirit. Who in his right mind wants to be like a beggar in our society. We should be self-sustaining. Mourning. Who wants to be sad? Who wants to actually mourn? Meek. Who wants to be meek when it is the strong resourceful person who get ahead? But in each instance Jesus takes that negative and shows that the world is looking at these things wrongly, not those who are truly followers of Him. If a person is poor in spirit, he considers himself a helpless beggar in God's sight, and God gives him his kingdom, now and in eternity as well. If a person is not only a beggar, but is grieved and saddened by his sin, he receives God's comfort. If a person is meek, or has himself under control he is an inheritor of everything God has for those who are His. So the progression has now brought us to the point where our actions will determine whether we have complete happiness. Or, "Wholey Happiness," or we will have unhappiness and will continue the search in all directions. Our response to this saying of Jesus will either be positive or negative. We individually will determine that.

As we look at the portion of the Gospel of John which we used as Scripture we see that once again Jesus was speaking to a large group of people identified simply as "A Great Multitude." He had fed 5,000 miraculously the day before. ~~Then~~ He and his disciples had crossed the Sea of Galilee, but the very next day these same people showed up again. Jesus told them they probably came for more food and for no other reason and they were told to work for the food that would not perish. They told Jesus how their fathers had been in the wilderness and were fed and ~~what was He~~ talking about. Jesus then began to share with them that He was the food and drink sent from God to mankind. In the 53rd verse He spells this out, (read this). Here He speaks negatively to emphasize His point. But in the very next verse He speaks positively, (read verse 54). This explains His reason for saying what He did, but He doesn't just let the subject hang at this point, He clarifies it in the next verses, (read verses 55 through 58).

But the problem with this situation is that many of these people did not completely understand what Jesus was saying. They were looking for something

tangible they could hold in their hands and take which would alleviate their hunger and thirst forever. Something miraculous, like the manna in the wilderness. Perhaps the thought was running through their minds, "Gee isn't it going to be great, we will have an unlimited supply of bread and water to drink. I wonder how it will be given to us?" Like the woman at the well, she asked, "Give me this water that I might not thirst again." So it is with many who hear of Jesus Christ and come to Him. ~~Now~~ "Now my sins are forgiven, I'm saved for eternity, and I don't have to do another thing about it." But it doesn't work that way. The first step is just that, only the first step. It requires something to complete that Happiness and make it WHOLE, or ~~completely~~ Complete Happiness. The requirements are simple, but it requires a discipline on our part to get that Wholeness. Back in chapter 7 of the Gospel of Matthew, (looking at that which will probably be a sermon in the future), in the 7th verse we read, (read this). Here are three separate and distinct things which require a discipline for any who would truly be searching for the Happiness which only Jesus Christ can give.

First, we are to "ASK." We can all think back to when we were children and we wanted something. We made our desires known to the powers that were and if it was possible we received that for our birthday, or Christmas, or other special occasion. We are no different in the sight of God. If we profess to believe we are His children. And as His children we must make our desires known to Him. If it is possible, meaning of course if it is in His will for us, He will grant the desires of our hearts. This means we must pray. Too many people don't find time to pray, they're too busy. But prayer is conversation with God. It is speaking to Him about any and all problems, any and all desires, any and all needs. Looking to Him to give and answer as He sees fit to answer as our Loving Father. Jesus added to this verse the explanation in verse 8, "For every one that asketh receiveth." Perhaps not just as we asked, nor at the time we feel we need to have it. But, when God will give it and according to how He wants to give it. It is up to Him and we must leave it at that.

Then Jesus said we are to "Seek and ye will find." That means to begin a ~~xxxx~~ search for the solutions to provide that happiness. Where do we find those solutions? In God's Word. It doesn't mean that you just look up a verse today and say, "Well that takes care of what I need for this week." It means a quest to have Him speak to us and through us in His Word. It is putting that food into our systems to fulfill that hunger. And the solution to this quest Jesus also gives in that 8th verse, "And he that seeketh findeth."

The third thing we are to be about is to, "Knock and it shall be opened to you."

(Illustration of little boy not going back to Church because God isn't there) Only a child would have this mistaken notion about God putting in a visible appearance in the sanctuary. But how many members of His Body only come once in a while? How many come only when they feel like it? How many come only because they want to put their envelopes on the offering plate once a month?

, these are not very valid reasons. We are to knock and continue to knock and knock again. That means we should be here in worship partaking of that Body. Jesus said we are to eat of His Body. His Body is not just the bread of Communion, but it also His group of believers assembled in His Name. The answer once again to this third ingredient is found in the end of the 8th verse, "And to him that knocketh it shall be opened."

All of this combined should bring us together to worship. We should come to "Ask", that is to pray; we should come to "Seek" and that means to share His Word together; and we should come to "Knock" and that is to assemble and partake of that Body. But these things need to be done in our private lives as well. It would be foolish to think that if you drank a glass of water today you will ~~ask~~ never be thirsty again. Or to think that because you eat a meal today, you will never be hungry again. It takes a daily eating and drinking to sustain our physical bodies. But it also takes that for our spiritual bodies if we truly want to have "Wholey Happiness." Let us take our test for today.

(Test as taken from Knofel Staton and his book)

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-First Sunday After Pentecost November 1, 1981
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist
Mr. Roland Thompson, Saxophonist
Mrs. Ginger Harbison, Mr. Lloyd Link, Youth Ch. Directors
Heather Covert, Traci McMillin - Acoyltes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Prelude on 'St. Thomas'" Peek
*Processional Hymn No. 118 "A Mighty Fortress is our God"
*Ascription
*Exhortation
*Confession (In Unison) "O God, you have taught us to
keep all your heavenly commandments by loving you and
our neighbors; grant us the spirit of peace and grace,
that we may be both devoted to you with our whole
heart and untied to each other with a pure will. Forgive
us we ask in Christ's name. Amen.
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 611 ANNOUNCE
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Come Unto Me, Ye Weary" Hildner
Doxology No. 382
Youth Anthem "I'm Gonna Sing" Medley
Scripture Luke 10:25-37
Sermon: "THE KEYNOTE ADDRESS: Compulsive Compassion"
Pr or

*Closing Hymn No. 260 "And Can it be That I Should Gain"
*Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Earl Wogan in loving memory of her "Husband" Earl.
Serving as Ushers today are *Charles Penar, Dan Bosko,
Robert Knauer and Dave McMillin.
Deacon and Mrs. William Pflugh will greet the Congrega-
tion and Visitors at the door this morning.
Nursery will be provided today
Hospitalized: Mr. Kenneth Weitzel
Bruce McBride and Rob Sybert will be visiting the
Hospital this week.
Those running for Elder Paul Campbell and Art Snyder.
Those running for Deacon are Diane McIlfreund,
Nancy Dellen, Deb Melton, Pam Tait, and Ann Williams.
Our Church is responsible for wheelchair patients at
the V.A. Hospital in getting them to the service on
Sunday morning. If you could possibly help - please
call Bill Pflugh or the Office.
New Members will be received on Nov. 15th. If you
know of anyone interested in joining the Church please
drop their name in the offering plate or tell the
Pastor or Secretary.
Don't forget the Blue Ridge Quartet here in Rehoboth
Hall on Thursday evening at 7:30 Nov. 12. You will
really enjoy them.
Next Sunday is Christian Enlistment Sunday all cards
should be back (Commitment Cards), All Questionnaires,
and Time and Talent Sheets.
Monday - 6-8 Aerobics; Monday - 7:30 - Meeting of
Sunday School Teachers and Workers; - 7:30 - Monday -
Women's Mary Prugh Circle.
Tuesday - 6-8 - Aerobics
Wed. - 6 - Youth Choir Rehearsal
Wed. - 7:30 - Council Meeting
Thurs. - 6-9 Aerobics Thurs. - 7:15 - Chancel Choir
Apple Butter ---Thank you, thank you to all who helped
to make it. If you didn't help, you sure missed out
on a lot of good fellowship which brought us \$594.53
Cinny Mangel
If you would be interested in buying chocolate for
making holiday candies please let Mary Burns know.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - OCTOBER 20, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

ANNUAL CONG MEETING & FELLOWSHIP DINNER NEXT
WEEK NOV 5, AFTER CHURCH

* HYMN
PRAYER/OFFERING
* DOXOLOGY
PASTORAL PRAYER
HYMN
SCRIPTURE: LUKE 10:25-37
SERMON: "THE KEYNOTE ADDRESS: COMPULSIVE COMPASSION"
ST. PAUL'S, BUTLER - 11/1/81

• SUNDICTION
• POSTLUDE

M. HELF -
M. HELF - 3
ETHEL

SCRIP: LK 10:25-37; SERM: "TH/KEYNOT ADRES: COMPULSIV COMPASIN"
 TEXT: MT 5:7 - BLESSED R TH/MERCIFUL: 4THEY SHAL OBTAIN MERCY
 AT TIM WEN JS SED THIS & THOZ PWHOM HE SED IT, THIS COMPLET FOREIC
 STATMENT
 ROM ADMIRD=JUSTIC, CORAG, WISDM, DISCIPLIN, BUT NOT MERCY
 ROM ILOS SED: MERCY IS THE DISEASE OF THE SOUL
 CHILD BORN ROMN FAMLY FATHR HAD RITE PERMIT CHILD LIV OR DY
 THUMBS UP OR DWN - THEN CHILD IMDE DROWND IF THUMBS DWN
 ROM CITIZEN LIF/DETH OF SLAV/WIFE
 SO CAN C PEO THIS SOCIETY DIDNT TAK 2KINDLY 2MERCY
 BUT JEWS OF JS DAY WER JUS AS MERCELESS AS TH/ROMANS
 WER PROUD, EGOTISTICAL, SELF-RIGHTEOUS, & CONDEMNING
 WAT JS SED 2THEM WAS FAR REMOVD FROM THER NONMAL WAY OF LIF
 (ILUS BOY NO ARMS/LEGS, ADOPTED BY HAZEL & KM LEONARD)
 THIS IS MERCY AS JS WAS TRYING TO CONVEY TO THEZ PEOPL
 TH/CHURCH 4TH/MOS PART HAS TRYD 2TEACH THIS PRINCIPL OF MERCY
 BUT HAS IT SUCCEEDED???
 (ILUS JEE MAGRUDER & CHURCH NOW IT LIVES)
 THIS GEN PHILOSOPHY OF OUR DAY
 IT IS WISHFL THINK 2EXPEC MERCY FR/OTHR EVN IF U SHO MERCY URSI
 PEOPL HAV TH/HUMANISTIC APROACH 2DAY IT IS -----
 "B NICE 2SUMONE & HE WILD NICE 2U" MAY WORK SUMTIMES
 IT IS MOR LIKE ---- B MERCIFUL 2SUMONE & HE'LL STEP ON UR NECK
 WE C, READ, & HEAR OF THIS EVRDAY
 LK AT EXAMPLS OF JS SHOWING MERCY:
 HEALED= DID IT ON TH/SABATH
 LEPER= HE CONSIDERED UNCLEAN
 WOMAN IN ADULTERY= HE TOLERATED IMMORALITY
 END RESULT??? THEY SCREAMED FOR HIS BLOOD & CRUCIFIED HIM
 SO WHY WUD JS SAY THIS - (READ VERSE 70
 FR/HUMNISTIC STND POINT THIS BEAT GIV PROMIS OF REWARD 4DO IT
 BE MERCIFUL & U WIL RECEIV MERCY
 BUT LK EXAMPL JS GIVS OF A PERSON BEING MERCIFUL
 LUK AT SCRIP LUKE 10:25

VSS 25-29=QUESTIN OF JUS WHO IS OUR NEIGHBOR??
 SO JS BGINS BY TELLING A STORY TO ILLUSTRAT HIS POINT
 VS 30=HAPPNS TOO FREQ IN OUR SOCIETY TODAY
 VSS 32=THEZ WER TH/RELIG LDERS WHO SHUD HAV SHOWN COMP/MERCY
 (ILUS SS TEACHER & WHY PRIEST & LEVIT PASS ON OTHR SIDE)
 SOUNDS LK BOY THOT CH LDERS MAYB INVOLVD IN THEFT, DUZNT IT???
 CLERGY PLACD BAD LITE, BUT WHY THEY NO HELP???
 IT WUD COST SUMTH & THEY DIDNT WANT TO GET INVOLVED
 THIS IS TH/GENRAL ATITUD TODAY
 VS 33=COMPASSIN - MERCY
 IT IS TH/THOT OF ONE MAN HAV MERCY ON ANOTHER
 NOTIC=IT ISNT G 2MNN, BUT MAN TO MAN
 AND WHO WAS THIS MAN??? A HATED SAMARITAN, A DOG, & WHY HE DO IT??
 WAS HE GO TO GET SUMTH FR/IT?? WUD HIS HELP COST HIM SUNTH???
 HE WAS WIL 2SPEND OWN MONY 2HELP THIS STRNGR
 PERHAPS FELT "IF I HERE FEW MIN EARLIER, IT CUD HAV BIN ME"
 WAT IS "COMPASSIN" AS JS STATES IT HERE???
 IT IS A FEELING/DESIRE TO DO SUMTH AT CERTIN TIME
 IT MORE THAN PITY, SYMPATHY, EMPATHY IT IS STRNG SENSE OF WANT
 2B INVOLVED REGARDLES OF TH/COST
 VS 36=QUESTIN WHO WAS A NEIGHBOR???
 VS 37=ANSWER-TH/SAMARITAN, HATED MAN, UNLIKELY PERSON
 VS 37B=GO, LIV UR FAITH, SHOW U BLONG TO TH/LORD
 FR/WORLDLY STANPT, U DO SUMTH LK THIS 4WAT U CAN GET OUT OF IT
 FR/XPIAN STANPT U DO IT BCUZ U BLONG 2XP & CANT DO OTHRWIS
 PSALMIST TELLS US PS 85:10=MERCY AND TRUTH ARE MET TOGETHER
 WAT IS TRUTH??? G LOVED US B4 WE EVER KNEW HIM
 PAUL TELS US THIS IN ROMANS 5:8 - READ THIS

ROMS 5:8-WE CALL THIS GRACE

GRACE IS UNMERITED LUV OF G - IT FREE GIFT W/ NO WORK FOR,
N' YARN

1. CUMS FR/GOD 2THOZ ACPT JS XP AS LORD & SAVIOR

BUT IT MOR THAN JUS GRACE, A GIFT

VS 9-IT IS MERCY AND WAT DUZ THIS MEAN???

EVNONE AS A SINNR STAN B4 A RIGHTEOUS, JUST, GOD DESERVES HIS
WRATH - HIS PUNISHMENT

BUT WAT DO WE GET??? THRU XP WE RECEIVE HIS GRACE - LOVE

AND INSTED OF WRATH, WE RECEIV HIS MERCY

MERCY IS BEING SPARED OF THE PUNISHMENT WE DESERVE

GRACE FORGIVS TH/SINNER, MERCY DUZ AWAY W/TH PUNISHMENT

THIS IS WHY IF A PERSN IS STRIV 2B A DISCIPL OF JS XP & 2LIV
FOR GOD, THAT PERSN WIL SHO MERCY

TH/COMPASIN WE SHUD FEEL CUMD FR/TH INNR COMPULSIN OF WANT 2CHAR
W/OTHS WAT HAS BIN GIVN 2US

MERCY 4THE BLIEVR IS A COMPULSIV COMPASIN & BRINGS HAPINESS OR

SATISFACTIN WH/CAN ONLY CUM IN THIS MANNR

(ILUS EAT/WEST BERLIN & EACH GIVS WAT HE HAS)

WAT DO WE GIV???

BLESSED ARE THE MERCIFUL:FOR THEY SHALL OBTAIN MERCY"

(TEST BY KNOFEL STATON ON THIS)

"The Keynote Address: Compulsive Compassion"

Scripture: Luke 10:25-37

Text: Matthew 5:7; Luke 10:33-35

Jesus said, "Blessed are the merciful: for they shall obtain mercy." At the time when He said this, and to those to whom He said it, this was a completely foreign statement. The Romans admired justice, courage, wisdom, but not mercy. A Roman philosopher said, "Mercy is a disease of the soul." When a child was born into a Roman family the father had the right to permit the child to live or die. If he wanted the newborn child to live, he held his thumb up. If he wanted the child to die he held his thumb down and the child was immediately "killed". In a Roman house didn't want his slave anymore he could kill him and bury him and nothing was done about it. He could also kill his wife if he so chose. So we can see that ~~many~~ people living in this society didn't take too kindly toward mercy.

The Jews of that day were as merciless as the Romans. They were proud, gotisitical, self-righteous and condemning. So what Jesus said to them was far removed from their normal way of life.

(Illustration of crippled boy, no arms, legs, adopted by Hazel and Leonard)

This is an example of what Jesus was striving to get across to these people.

(Jeb McGruder illustration of church and other 6 days)

This is the general philosophy of our day. It is wishful thinking to expect mercy from others, even if you show mercy yourself. People have the humanistic approach to this today. You will hear someone say, "Well if you're nice to someone people will be nice to you." That may work sometimes, but not often. It is more like, "Be merciful to someone and he'll step on your neck."

This philosophy is enhanced by situations which take place around us, much like the Good Samaritan this week who picked up 3 hitchhikers ~~and they~~ who killed him, threw him out of the car along Interstate 79, and then headed to New York in his car. The best example of this is Jesus Christ Himself. He was the most merciful man who ever lived. He mingled with the people who were down and out. He reached out to them in mercy when no one else would

even come near them. He touched the leper if you will recall and for a Jew this was a no-no. It made the person touching the diseased person unclean. But Jesus did it, out of mercy. He dealt with the woman taken in adultery and brought before Him. He could have shown her the same exact justice the Jewish leaders wanted Him to show and have her stoned to death. He could have even picked up a rock and thrown it at her, thus setting off the chain reaction of everyone else doing it until she was dead. But instead, He offered her mercy. And what was the end result of all of this for Him? They screamed for His blood. If mercy ~~was~~ carried its own reward they would not have nailed Him to a cross. They would not have spit in His face. From those He gave mercy to, He received no mercy in return. What is it then that Jesus meant by this? If it isn't being merciful to people and in return receiving mercy, just what is it? Let's look at what it says first. Jesus said, "Blessed, or Happy are the merciful,; for they shall obtain mercy." If we look at it from the strictly humanistic viewpoint, the Beatitude speaks of a reward for doing something. Be merciful, so you in turn will receive mercy. Examine this in light of the parable of the Good Samaritan and you see it in a different light. Jesus used the illustration of a Priest and a Levite coming upon a man who had been beaten and robbed lying in the road. These were the religious leaders, the Temple workers who of all people should have known what God taught concerning attitudes and actions towards others.

(A Sunday school teacher was teaching a class in which they were studying the parable of the Good Samaritan. She asked the question, "Why did the priest and the Levite cross over to the other side?" One little boy raised his hand and said, "Because they saw he had already been robbed.")

This places those clergy in a bad light. But there is a ring of truth in that answer because these two supposedly religious people saw no value in assisting someone who direly needed assistance. There would be no reward for helping this man. In fact, it was going to cost something and they ~~xx~~ didn't want to get involved. Look at the Samaritan. Here was one hated by the Jews because of where he came from and what he was. Was he going to get something out of helping this distressed person? No he wasn't. And as we pointed out

it cost him something. It cost him his time; it cost him effort; it caused him to lose money; and all around it gained nothing for him. But he did it. What was his motivation? In verse 33 it says, "He had compassion on him." In other words he felt for him. Perhaps he felt at this point, "If I had been at this spot a few minutes earlier, it would have been me." But whatever else there was involved in this, "He had compassion." Compassion is a feeling, a desire to do something at a certain time. It is more than pity; it is more than sympathy; it is more than just a feeling. It is instead, a desire that comes from within and it causes a person to literally do something rather than just think about it. ~~There is a person in the world who~~
~~reads the Bible every day and even though the person is showing the~~
~~mercy of the Bible to others~~ But from whence comes this desire? For those who are living the worldly life it is most likely with a sense of getting mercy in return. Or getting rewarded for doing so. But for these who are in Christ it goes deeper than that. The Psalmist tells us in Psalm 85:10, "Mercy and truth are met together." And what is truth? Truth is that God loved us before we ever knew Him. Paul spells this out in his letter to the Romans in the 5th chapter and the 8th verse we read, (read this). We call this Grace. Grace is the unmerited love of God. It is a free gift. It cannot be worked for, or bought. It comes from God and is the gift to any who will accept the justification which comes through that acceptance of Jesus Christ. But it is more than this as we read in the 9th verse, (read this). The 8th verse tells us of Grace, and the 9th verse now tells us of Mercy. Mercy is being spared of the punishment we deserve. Grace forgives the sinner, Mercy does away with the punishment. This is why if a person is really striving to live for God and to be a Disciple of Jesus Christ, he will show mercy. That compassion we should feel comes from the inner compulsion of wanting to share with others what has been given to us. Mercy for the believer is a Compulsive Compassion and brings happiness, or satisfaction which can only come in this manner.

(Illustration of E. Berlin and garbage, W. Berlin and food)

F h gives what he has. What do we give? ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~

~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~

Let us examine ourselves in light of this Beatitude.

(Test made up of Knofel staton questions and D. Martyn Llloyd Jones)

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - NOVEMBER 5, 1995

prelude
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS:
LONG DINNER & MEETING AFTER CHURCH TODAY
VOTE ON THURSDAY
NO LUTHERAN TELL-488 1000 TELL A-488

HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN
SCRIPTURE: MATTHEW 23:1-12
SERMON: "THE KEYNOTE ADDRESS: NO ADDITIVES"
ST. PAUL'S, BUTLER, 11/8/81

MEDICATION
 POSTLUDE
 FLOWERS / LAUREL
 FLOWERS
 L. C. F. F. F.
 F. R. A. E. - K. R. O. N.
 F. L. A. M. E. - C. A. S. T. I. G.

VSS 8-9RABBI/MASTER/TEACHER/FATHER

3/

ELISHA CALLED ELIJAH FATHER & FOUNDERS THEIR FAITH WER CALLED FATHER
SO PHARS SOT 2N CALLED FATHER

TH/PHARS SOT ALL THIS ATENTIN BY OUTWARD SHO & JS CONDEM
THEM FOR IT

WEN J POK-BLESSED R TH/PURE IN HART FOR THEY SHALL SEE GOD,
IT MUS SENT SHIVRS DWN SPINES THOZ WHO HERD

REASON=THEY BIN TAUT IN ORDR 2GET CLOS 2GOD FOLLOW PRESCRIB RULES
& REGS & MITE POSSIBLY GET RITE W/GOD

TH/MOS SHOKING INDICTMENT OF TH/PHARS IS FND IN LATTE PORTIN OF
THIS CHAP WH/WE NO RED AS SCRIP

FOLLOWING WHAT WE READ, JS BGINS A SERIES OF DENUNCIATIONS OF
THE ACTIONS OF THE SCRIBES AND PHARISEES.

WE R NOT GO 2READ ALL OF THIS, BUT JUST PIK OUT ONE SHORT POR-
TIN OF SCRIP.

VS 25=WOE MEANS "JUDGEMENT" -SO HE SAYS, "JUDGEMENT" UPON YOU
SCRIBES & PHARISEES - HYPOCRITES=A HYPOCRITE IN THE TRUE SENSE
IS ONE WHO SAYS HE WILL DO SOMETHING & THEN DOESN'T DO IT.

(EXAMPLE OF BEA GET MAD BCUZ CALLED HYPOCRITE)

VS 26=EXPL CLEANING ENTIRE VESSEL TO MAK CLEAN

VS 27=EA YR B4 FEAS PASS TOMBS LINE RD TO JERU WER WHITWASHD
NOT ONLY MADE LK NICE, BUT SERV AS WARN 2PILGRIMS STEER CLEAR
IF TOUCH SEPULCHRE WUD BCUM UNCLEAN & WHOL TRIP 4NOUGHT BCUZ
UNCLEAN PERSN CUD NO PARTAK OF FEAST

OUTSID LK NICE, SHINE IN SUN, BUT INSID WAS CORUPTIN/DECAY

VS 28=JS TELS PHARS THEIR LIVS LK TOMBS-NICE OUT, INSIDE CORUPTIN
THEY PROB SHOKD & QUESTIN HOW 2N PURE

WE WONDR AS WEL BCUZ WE KNO WE SINNRS & SIN IS IMPURITY

2WORDS=GRK KATHAROS GET ENG WORD=CATHARSIS & THIS MEANS A CLEANSING
ALSO MEANS UNMIXED OR UNALLOYD - NO ADDITIVES

(EXAMPL FOODS TODAY & ADDS/PRESERVATIVES)

SIN =SINA-LATIN MEANS WITHOUT

CERA- LATIN & MEANS WAX

(ILUS SCUPTRS, ARTISTS, BUST/STATUES BROKN, DAYLITE & REVEAL WAX)

HART=TH/INNRMOS PART OF A BEING

JS SAY=BLESSED/HAPPY R THOZ WHO HAV NO ADDITVS AT TH/VERY CENTR
OF THEIR LIVS

STRNG PHRAS WILL C GOD! HIS AUDIENC KNU FR/SCRIP NO ONE CAN C GOD
& LIV - SO WAT HE SAY???

EXAMPL SUMONE TEL US SUMTH WE SAY - ISSEE, MEAN WE UNDRST, NOT LIT
SEE WITH EYES

LIF W/OUT ADITIVS AT CENTR, THAT PERSN WUD UNDRST GOD

ALSO MENT PURE PERSN WUD SEE GOD AT END OF LIF - ETERNITY

TH/GIST ALSO WAS ~~PEREN~~ ALSO AN INNR ATTITUD WH/IMPORT 2LIV GODLY
LIF

WIT MOTIVATE US TO LIV OUR LIVS?

(ILUS NURSE IN LEPER HOSPITAL WIPE OOZING SORES)

NURS NOT THEIR 4JWS TH/PAY, NOR 4PRIAS/MONCH

SHE DO BCUZ OF NEED

PHARS LKD THOZ SUROUN JS & SAW TAE COLLECTRS/PROSTITUTES/SINNRS

JS LKD AT THEM & SAW LOST SHEEP/LOST COINS/LOST CHILDREN

PHARS LKD AT JS & SAW DRUNKARD & A GLUTTON

JS SAW SELF AS GRT PHYSICIAN 2HEAL ALL ILLNESSES

TH/EYES ALWAYS C WAT TH/HART LVVS - DO WE C GOD BCUZ THEIR NO
ADITIVS FR/WORL AT HART OF OUR BEINGS????

AND JUS AS IMPORT-WAT DUZ GOD C WEN HE LKS AT OUR HARTS???

SCRIP: MT 23:1-12; TEXT: MT 5:SERM: TH/KEYNOT ADRES:NO ADITIVS

MT 5:8 JS SED=BLESSED ARE THE PURE IN HEART:4THEY SHALL SEE GOD
FIRST 3BEATS WER CONCERNED W/OUR NEED,OUR CONSCIOUSNES OF NEED
POOR IN SP,MOURNING BCUZ OF OUR SINFULNES,MEEK,AS RESULT OF
UNF T OUR TRUE NATURE

THEZ EMPHASIZ TH/VITAL IMPORTANC OF A DEEP AWARENES OF NEED
VS 6=THIS IS GOD'S SATISFACTION OF TH/NEED,HIS PROVISIN 4IT
REALIZING TH/NEED WE HUNGR & THIRST & GOD TELS US WE CANB FILLD
TH/FIRST 3 LUK AT TH/NEED,TH/4TH ONE GIVS G'S SATISFACTIN OF
THOZ NEEDS

THEN G ACTS & WE CAN RECEIV HIS MERCY,PURITY OF HART,& THEN
TH/GIFT OF PEACEMAKING

ITS LIK CLIMBING A LADDR,REACHING UP IN NEED,
REACHING THE TOP,(VS 6) IS TOP OF PLATEAU,
GOD ACTS AND HIS SATISFACTIN REACHES DWN 2US-MERCY,PURITY,PEACE

(ILLUSTRATION OF TEACHER CHECKING STUDENTS GRASP OF PROVERBS &
SMALL BOY'S ANSWER TO "CLEANLINESS IS NEXT TO? IMPOSSIBLE")

AS PONDER THIS NEXT BEATITUDE WE MAY HAVE THAT FEELING
OUR SCRIP FOR THIS MORN GIVS US A GUD IDEA OF WAT JS WAS SAYING
(TURN TO MATTHEW 23:1-12)

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Christian Enlistment Sunday November 8, 1981
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Heather Covert and Traci McMillin - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Intermezzo Sinfonico" Mascagni
*Processional Hymn No. 240 "Fairest Lord Jesus"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, forgive us for
our faulty following of the Master: our slow faith in
His power to save; our timid, hesitant answers to His
call for service; our insensibility to the meaning of
His cross; for all that mars our discipleship, and
make it difficult for others to believe in Him. We ask
it all in His name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 91 'Tis So Sweet to Trust in Jesus
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "This Is the Day the Lord Hath Made" Hark
Doxology No. 382
Anthem: "Blessed Are the Pure in Heart" Kennerly
Scripture Matthew 23: 1-12
Sermon: "The Keynote Address: No Additives"
yer

*Closing Hymn No. 619 "I Love to Tell the Story"
*Benediction
Postlude "Rejoice, Ye Pure in Heart" Messiter
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Roy Pflugh in memory of "Loved Ones"
Serving as Ushers today are *Barb Vargo, Jean Pflugh,
Diane Hollefreund and Dutch Bowser.
Mr. & Mrs. Gottlieb Kradel will greet the Congregation.
The attendance last Sunday was 183 - 15 Visitors.
Hospitalized: Kenneth Weitzel
Harry Burns and Don Kennedy will be visiting the
Hospital this week.
Mon - 6-8 - Aerobics; Tues. 6-9; and Wed. 6-9 - Aerobics
Tuesday - 7:30 - TEACHERS MEETING - IMPORTANT
Wed. 6 - Youth Choir Rehearsal; 7:15 - Chancel Choir
Thurs. - 7:30 - Blue Ridge Quartet will be here in the
Rehoboth Hall. Please plan to be here they are very
good.
We need Ushers for V.A. Hospital - to help wheel patients
to the Service during the month of November - Please
call Bill Pflugh if you can help with the 15,22,29th.
BUTLER AREA LAYMEN'S DINNER is coming up November 19th
on Thursday eve. Contact J. Walter Harmon or Chuck
Panar for tickets - dinner at St. John's at 6:30 P.M.
Approximately \$3,000. was given to Bldg. Fund from the
Activities Fund this year.
The new fans which were used last Sunday for the first
were a memorial in memory of Robert Tait from the Tait
Family. They are on a thermostat and are not to be
changed by anyone. They come on and off by temperature.
They are special fans for winter and summer to circulate
the hot air near the ceiling, and therefore cut our
large fuel bills.
A Fund will be set up to finish off the shrub work and
other things to make our Church more attractive looking
on the outside. Memorials can be set up for this also
to help defray the costs. Contact Bea if interested.
Rev. Link will be our Thankoffering Speaker on the 22nd.
New Members will be received on Nov. 15th. Please drop
any new names that you might have in the collection
plate today so that Rev. Link can contact them.
Please get all opinion letters, commitment cards & T & T
sheets back.

"The Keynote Address: No Additives"

Scripture: Matthew 23:1-12

Topics: Mt. 5:8; 23:3

This scripture we have just read is the beginning of what was the last message of Jesus. We can well imagine the shock which was experienced by the people because they looked up to the Pharisees for the most part. The Pharisees were considered to be righteous men and Jesus is condemning them. This portion or block of scripture is a three pronged attack against what these people practiced. He begins by saying that these men sat in Moses seat, (vs 2). This was completely wrong for them to assume or take upon themselves. God did not give them the right or the authority to take over that position. They assumed it on their own. We had spoken of this before by pointing out that a professorship in a college or university has been called a "Chair." For example the "Chair" of philosophy, or, psychology, or, religion, or whatever. When a teacher taught it was from "a chair," or, "a seat." So these scribes and Pharisees assumed the chair or seat of Moses and in this light they were now the teachers, or more directly the interpreters of the Law. This was not given to them, but they had taken it. The people were in a state of confusion. They were seeking after God but they had so many rules and regulations to follow that they couldn't get close to God. This is why John the Baptist was such a popular preacher. He came preaching and his message was "To repent, for the kingdom of heaven is at hand." It wasn't based on so many do this's or do that's. It was simply "Repent and be baptised." Turn from sin and be washed, or cleansed and the people flocked to him because it made it possible to come to God after all. So Jesus denounces the Pharisees with the words we read in the 3rd verse. He tells them that the intent of the Law was good and they should observe it. But the people were not to imitate the Pharisees. They said one thing and did something else. It was "Do as I say and not as I do."

Jesus also found fault with their type of ministry. They laid a guilt trip on the people but they did nothing to bring them closer to God or to remove their sin and guilt. There was no sharing of God with the people. And the reason for this was the reason for the third denunciation by Jesus. All of their

righteous living was in effect self-righteousness. Then followed their self-righteous deeds. (Verse 5) - They wore a small leather box with scripture texts on it on their wrists and on their foreheads. But in order for these to be properly observed by everyone, they made them oversized. At the four corners of their outer garment a tassel was to be worn. When they looked at these tassels they were to remind the people of the 10 Commandments of God. But the Pharisees made them extra large so no one could miss them and think that here perhaps was someone who was super-religious. They cherished the choice positions at feasts. They had to be seated at the head table so to speak. The closer to the front in the synagogue a person sat, the more important he was considered. But they made it a point to get seated among the elders who sat facing the congregation. This gave them the opportunity to be seen and observed by everyone. They wanted to be called Rabbi which was "Master" or "Teacher". They claimed for a teacher greater respect than that given to parents. They said a ~~parent~~ man's parents gave him physical life, but a ~~teacher~~ man's teacher gave him eternal life. They also liked to be called Father because this is what Elisha called Elijah. The founders of their faith were called "Father," so it was a title they sought for themselves. In their actions we can see that they sought to be recognized and to be seen for what they did and what they said.

But now Jesus had come along prior to this message and He had given them some things to think about and compare with the actions of these religious leaders, these people called "Pharisees." Basically they were very, very good men. But they had a false sense of leading and directing people to God. Theirs was outward show and Jesus stunned them and all others who believed this when He spoke of being humble and lowly. The people must have sat in stunned silence when He was giving them His Sermon on the Mount and especially as He shared the Beatitudes with them. We share the 6th of these. In Matthew 5:8 Jesus said, "Blessed are the pure in heart for they shall see God." To state something such as this must have sent shivers up and down the spines of those who heard it. The reason being that they had been taught that in order to get

Matthew 5:1-12
The Beatitudes
Blessed are the poor in spirit, for the kingdom of heaven is theirs.
Blessed are those who mourn, for they will be comforted.
Blessed are the meek, for they will inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they will be filled.
Blessed are the merciful, for they will be shown mercy.
Blessed are the pure in heart, for they will see God.
Blessed are the peace-loving, for they will be called sons of God.
Blessed are those who are persecuted for righteousness' sake, for the kingdom of heaven is theirs.

These words were spoken by Jesus as he walked through the towns and villages of Galilee. He was teaching the people about the kingdom of God. The Beatitudes are a list of eight qualities that Jesus said would bring happiness to those who possessed them. These qualities are: being poor in spirit, mourning, being meek, hungering and thirsting for righteousness, being merciful, being pure in heart, being peace-loving, and being persecuted for righteousness' sake.

The word "blessed" is used throughout the Beatitudes. In the original Greek, the word "blessed" is used in a way that suggests a state of being or a condition of the heart. It is not just a word of praise or approval, but a word that describes a state of being that is in harmony with God.

Jesus was teaching that the kingdom of God is not a place, but a state of being. It is a state of being that is characterized by these eight qualities. The kingdom of God is within us, and it is our responsibility to cultivate these qualities in our hearts. The Beatitudes are a blueprint for living a life that is in harmony with God.

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Jesus said "blessed," or "happy" are the pure in heart. "Heart" was used throughout Scripture to mean that which was the inner most thing of a person. We still use the word heart to imply this even though we have the advantage of knowing that the heart is not actually the seat of our being. Understanding then the terms used, Jesus was saying, "Happy are those who have 'No Additives' at the very center of their lives. And what will happen when a person has this 'No Additives'?"

will see God." That also must have been a surprise. They were from Jerusalem that it was supposed to mean death to see God. Yet Jesus was saying that this would be the result of being clean, or pure in heart. But Jesus was not liberally saying that, even a person had a purer heart, or life, and he would give it all away. But he was saying that if we are clean in heart we will see God. That someone is explaining something to us, many times when we understand what they are saying we will say, "I see," intuitively what he is understanding. But Jesus was also saying that as a man is the more those people will literally see God. Jesus was pointing out to the Pharisees and scribes that it is also of inner attitude which is important to living a holy life. What motivated us to strive internally as we live our lives?

(Illustration of visitor in Israel Hospital and nurse tending nursing scores)
That nurse was not caring for that leper just because she was getting paid for it. Was she doing it to bring praise or honor to herself. She was doing it to help a person in need. The Pharisees looked at the people who surrounded Jesus and they saw tax collectors, prostitutes, and sinners of all kinds living apart from the law. Jesus looked at them and saw them as lost sheep, as lost sheep, and lost children. The Pharisees looked at Jesus and saw a sinner and a drunkard. Jesus saw Himself as the Physician to heal all illnesses. He was always one who the people loved. He was one who because there are "no additives" from the walls of the very heart of our hearts? And just as the Pharisees, who were not one who the people loved our hearts?

(Just from the fact of love)

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-Third Sunday After Pentecost November 15, 1981
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Danny Mangel, Amy Vargo - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Da pacem, Domine" J.S. Bach
"Prelude No. 1" Bloch

*Processional Hymn No. 686 "Christ For the World We Sing"

*Ascription

*Exhortation

*Confession (In Unison) "O Father, giver of such bounty
as we see each harvest time, we know we are not worthy
to gather the crumbs from under your table; yet, out of
your great love and mercy, you have not only bestowed
this material abundance, but beyond all our deserving
have given us a Saviour, Jesus Christ. Help us to
believe, and believing to accept; and accepting, help
us to act. Your will, not ours be done. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 679 "Eternal Father, Strong to Save"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "Grant Us Peace"

Couperin

Doxology No. 382

New Members Received: By Profession of Faith:

Cathy Rearick, Mr. Lee Christie, Mrs. Deborah Christie

Mrs. Lucille Tack, Mr. Jerrold Robinson.

By Letter of Transfer: Mrs. LuAnn Brinker and
Mrs. Fern Minehart.

*Hymn No. 658 "O Zion, Haste, Thy Mission High Fulfilling"

Scripture: Matthew 10: 34-39

Sermon: "The Keynote Address: Fingers Plus"

Prayer and Benediction

Benediction Anthem: "Go Ye Now in Peace" Eilers

Postlude

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Walter Fry in Loving memory of Mr. Louie

Bancroft (Mrs. Fry's - Father)

Serving as Ushers today are *Rob Vinroe, Robert Dellen,

Randy Dellen, and Brian Kennedy.

Mr. & Mrs. Alvin Tait will greet the Congregation at

the door this morning.

The attendance last Sunday was 204.

Howdy and Dutch Bolam will be visiting the Hospital
this week.

Tonight - Youth group will meet

Monday - 6-8 - Aerobics

Tuesday - 6-8 - Aerobics

Wed. - 6 - Youth Choir Practice with Lloyd and Ginger

Wed. - Youth Group

Wed. - 7:15 - Chancel Choir practice Harry Cunningham.

Thurs. - 6-9 - Aerobics

A memorial Fund is being set up so that we can make
our grounds around the Church more attractive looking.

If you are interested - please see Pastor or Bea Tait.

Thurs. - 6:30 - Butler Area Laymen's Dinner at St.

John's Church Meridian - See J. W. Harmon or Chuck

Penar for Tickets.

We still have 2 weeks left to help with wheel chair
patients at V.A. Hospital call Bill Pflugh if you can

help either Sunday. (Your help is needed)

Please return your commitment cards and your Time and

Talent sheets as quickly as possible.

We welcome all our new members into the Congregation

today and hope that you will be happy here and join

in the activities of the Church.

There are still Daily Bread pamphlets in the Narthex -

Please take them and use them.

HOSPITAL: GARY JENNISON.

"The Keynote Address: Fingers Plus"

Script: Mt. 10:34-39; Text: Mt. 10:34; 5:8

(Make peace since & say Peace) Ask: Duz this now make p
p everywhere? among family friends? Course not
take mor than Fingers up, take Fingers Plus
Cru is, Holy wars dwn 2-20th Cen. wars fbt & peace
WW I=War end Man; WW II War mak worl safe democracy
Korean, Viet Nam & peace movement really Bgin
Marches, demons & now Major Demons push zward, peace
But nevr will B achiev & this may shok sum U
" if kno G's word U wil kno tru & Underst lk =:
Mt 5:8=wat mean? No say peaceseekrs, negotiators etc
sed=peacemakers & mean 1 who wil mak peac no matr wa
10:34=Duz contradic? Seem so, but duznt, it reinfoce
35-39=thiz explain wat Js mean
wen persn comit 2 Js Xp & friends, family not, no peac
But if all serious, mean busness 4-1, can hav peac worl
cannot giv & ther reasn 4 this
peac no cum without struggl & achiev it
examps=1 jus keep quiet, keep peac; Go along keep peac
Brothr that no keep peac, jus lid boil pot & explode
Js no say=Blessed is the evasion of issues
He spk 2 resolv them & He bes exampl hav;
Templ buyrs, sellrs; & pharisees & scribes=hypocrites
Sumtim only way 2 peac thru struggl & this sword Js
" " membs immediat famly mus B delt with ordr
hav peac & tak mor than rais fingers & say peac 2do
James 4:1-12, t say? Basic pt out 1 thing caus probs
trubls in worl & this=3IN but no lik hear
preachrs shud presch non-controver subs no 1 offen
(illus Jn MacArthur from book Kingdom Living, pg 128)
I had 2 read & hear mor than 1 us in this boat
us talk enemies of God=vs 4=worl; vs 1=flesh;
vs 7=devil & vs 4 pt thos sid thez things war w/God
If we do this make us troublmakrs, insted peacmakrs
A Blievr liv in sin=troublmakr & we C socity rd us
Caus probs worl, natin, comunity=but also hav in church
Ther canno B peac if peop insis caus disturbs &
controversys which not acord & wil or Word
If I at war w/God can no B peac & that war continu
long as peop unwill put sin away in livs
prob liqs hart man=Jer say=Hart deceitful abuv all
things & desperately wicked
It from hart wars agin feloman start & kept going
" " " start agin God & only cur=riteness
4 thoz wil B peacmakr ther reward & wat? Oh of Jod
Al' 4go Beats ld up 2 this=poor spir; morn sin; meek;
un. 3A/thirst; B merciful; B pur; & now peacmakrs & add
up 2B childrn of God

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - NOVEMBER 12, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

3-6-8-10-12-14-16-18-20-22-24-26-28-30-32-34-36-38-40-42-44-46-48-50-52-54-56-58-60-62-64-66-68-70-72-74-76-78-80-82-84-86-88-90-92-94-96-98-100-102-104-106-108-110-112-114-116-118-120-122-124-126-128-130-132-134-136-138-140-142-144-146-148-150-152-154-156-158-160-162-164-166-168-170-172-174-176-178-180-182-184-186-188-190-192-194-196-198-200-202-204-206-208-210-212-214-216-218-220-222-224-226-228-230-232-234-236-238-240-242-244-246-248-250-252-254-256-258-260-262-264-266-268-270-272-274-276-278-280-282-284-286-288-290-292-294-296-298-300-302-304-306-308-310-312-314-316-318-320-322-324-326-328-330-332-334-336-338-340-342-344-346-348-350-352-354-356-358-360-362-364-366-368-370-372-374-376-378-380-382-384-386-388-390-392-394-396-398-400-402-404-406-408-410-412-414-416-418-420-422-424-426-428-430-432-434-436-438-440-442-444-446-448-450-452-454-456-458-460-462-464-466-468-470-472-474-476-478-480-482-484-486-488-490-492-494-496-498-500-502-504-506-508-510-512-514-516-518-520-522-524-526-528-530-532-534-536-538-540-542-544-546-548-550-552-554-556-558-560-562-564-566-568-570-572-574-576-578-580-582-584-586-588-590-592-594-596-598-600-602-604-606-608-610-612-614-616-618-620-622-624-626-628-630-632-634-636-638-640-642-644-646-648-650-652-654-656-658-660-662-664-666-668-670-672-674-676-678-680-682-684-686-688-690-692-694-696-698-700-702-704-706-708-710-712-714-716-718-720-722-724-726-728-730-732-734-736-738-740-742-744-746-748-750-752-754-756-758-760-762-764-766-768-770-772-774-776-778-780-782-784-786-788-790-792-794-796-798-800-802-804-806-808-810-812-814-816-818-820-822-824-826-828-830-832-834-836-838-840-842-844-846-848-850-852-854-856-858-860-862-864-866-868-870-872-874-876-878-880-882-884-886-888-890-892-894-896-898-900-902-904-906-908-910-912-914-916-918-920-922-924-926-928-930-932-934-936-938-940-942-944-946-948-950-952-954-956-958-960-962-964-966-968-970-972-974-976-978-980-982-984-986-988-990-992-994-996-998-1000-1002-1004-1006-1008-1010-1012-1014-1016-1018-1020-1022-1024-1026-1028-1030-1032-1034-1036-1038-1040-1042-1044-1046-1048-1050-1052-1054-1056-1058-1060-1062-1064-1066-1068-1070-1072-1074-1076-1078-1080-1082-1084-1086-1088-1090-1092-1094-1096-1098-1100-1102-1104-1106-1108-1110-1112-1114-1116-1118-1120-1122-1124-1126-1128-1130-1132-1134-1136-1138-1140-1142-1144-1146-1148-1150-1152-1154-1156-1158-1160-1162-1164-1166-1168-1170-1172-1174-1176-1178-1180-1182-1184-1186-1188-1190-1192-1194-1196-1198-1200-1202-1204-1206-1208-1210-1212-1214-1216-1218-1220-1222-1224-1226-1228-1230-1232-1234-1236-1238-1240-1242-1244-1246-1248-1250-1252-1254-1256-1258-1260-1262-1264-1266-1268-1270-1272-1274-1276-1278-1280-1282-1284-1286-1288-1290-1292-1294-1296-1298-1300-1302-1304-1306-1308-1310-1312-1314-1316-1318-1320-1322-1324-1326-1328-1330-1332-1334-1336-1338-1340-1342-1344-1346-1348-1350-1352-1354-1356-1358-1360-1362-1364-1366-1368-1370-1372-1374-1376-1378-1380-1382-1384-1386-1388-1390-1392-1394-1396-1398-1400-1402-1404-1406-1408-1410-1412-1414-1416-1418-1420-1422-1424-1426-1428-1430-1432-1434-1436-1438-1440-1442-1444-1446-1448-1450-1452-1454-1456-1458-1460-1462-1464-1466-1468-1470-1472-1474-1476-1478-1480-1482-1484-1486-1488-1490-1492-1494-1496-1498-1500-1502-1504-1506-1508-1510-1512-1514-1516-1518-1520-1522-1524-1526-1528-1530-1532-1534-1536-1538-1540-1542-1544-1546-1548-1550-1552-1554-1556-1558-1560-1562-1564-1566-1568-1570-1572-1574-1576-1578-1580-1582-1584-1586-1588-1590-1592-1594-1596-1598-1600-1602-1604-1606-1608-1610-1612-1614-1616-1618-1620-1622-1624-1626-1628-1630-1632-1634-1636-1638-1640-1642-1644-1646-1648-1650-1652-1654-1656-1658-1660-1662-1664-1666-1668-1670-1672-1674-1676-1678-1680-1682-1684-1686-1688-1690-1692-1694-1696-1698-1700-1702-1704-1706-1708-1710-1712-1714-1716-1718-1720-1722-1724-1726-1728-1730-1732-1734-1736-1738-1740-1742-1744-1746-1748-1750-1752-1754-1756-1758-1760-1762-1764-1766-1768-1770-1772-1774-1776-1778-1780-1782-1784-1786-1788-1790-1792-1794-1796-1798-1800-1802-1804-1806-1808-1810-1812-1814-1816-1818-1820-1822-1824-1826-1828-1830-1832-1834-1836-1838-1840-1842-1844-1846-1848-1850-1852-1854-1856-1858-1860-1862-1864-1866-1868-1870-1872-1874-1876-1878-1880-1882-1884-1886-1888-1890-1892-1894-1896-1898-1900-1902-1904-1906-1908-1910-1912-1914-1916-1918-1920-1922-1924-1926-1928-1930-1932-1934-1936-1938-1940-1942-1944-1946-1948-1950-1952-1954-1956-1958-1960-1962-1964-1966-1968-1970-1972-1974-1976-1978-1980-1982-1984-1986-1988-1990-1992-1994-1996-1998-2000-2002-2004-2006-2008-2010-2012-2014-2016-2018-2020-2022-2024-2026-2028-2030-2032-2034-2036-2038-2040-2042-2044-2046-2048-2050-2052-2054-2056-2058-2060-2062-2064-2066-2068-2070-2072-2074-2076-2078-2080-2082-2084-2086-2088-2090-2092-2094-2096-2098-2100-2102-2104-2106-2108-2110-2112-2114-2116-2118-2120-2122-2124-2126-2128-2130-2132-2134-2136-2138-2140-2142-2144-2146-2148-2150-2152-2154-2156-2158-2160-2162-2164-2166-2168-2170-2172-2174-2176-2178-2180-2182-2184-2186-2188-2190-2192-2194-2196-2198-2200-2202-2204-2206-2208-2210-2212-2214-2216-2218-2220-2222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kno wen accept Js, made rt site of G & Neph children
But Gr spel out that we lik precious children &
mean he luv us deep Fatherly luv & he want us
read scrip: Jacob tel appl G's eye: "I have seen
He renam Israel, & thus stan 4 natin & this
moment G's peopl wer appl his eye on us
Hebrew of this ment pupil, most vulnbl part eye
so wen we touch sumt, or do sumthin aginst, who G's
child, in sense we pok finger G's eye: "ouch", so we
& G no tak lightly & he vider 4 his peopl
This why we 2B peacemakers. We want 2B at war w/G
but plain ordinary persn cannot liv up 2 this anyway
We 2B sumt who Nu Man. I want 2B at war w/G
But 4 2B I hav put in nu man etc. I want 2B at war w/G
Quest Bcom-whether we want 2B peacemakers as a sideade
we put on nu man? I want 2B at war w/G
I want 2B at war w/G & man which Contrary
2 wat G want us 2B? I want 2B at war w/G
(Test Knofel's 3 questions) 1. Am I a child of G?
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98. Am I a child of G? 99. Am I a child of G?
99. Am I a child of G? 100. Am I a child of G?

JAMES BASICLY PT UP ONE THING CAUS ALL PROBS/TRUBLS THIS 3/
WORLD
IT IS "SIN" & WE NO LIK HEAR NOUT SIN BCUZ UPSETS "STATUS QUO",
OR BUSHES AS USUAL
PREACHRS SHUD PREACH BOUT NON-CONTROVERSIAL SUBJECTS SO NO ONE
GNT OFFENDED
(QUOT. FROM JN MACARTHUR & BUK "KINGDOM LIVING NOW")
I WAS GLD 2 READ THAT OTHR PREACHRS STRUGGL W/THIS ISSUE
THIS SCRIP IN JAMES PTS 2TH/ENFMYS OF GOD
VS 4-IT IS TH/WORLD, IN VS 1-IT IS TH/FLESH, VS 7-IT IS TH/DEVIL
VS 4-PTS OUT THOZ SIDE W/THOZ THINGS R AT WAR W/GOD
IF DO THIS WE TRUBLMAKRS, NOT PEACEMAKRS
A BLIEVR LIVING IN SIN IS A TROUBLMAKR & THER R TRUBLMAKRS ALL
AROUND US - IN OUR WORK, IN SKUL, TH/OFFIC, IN CHURCH
IF I AM AT WAR W/GOD, THER CANB NO PEACE IN MY LIFE
& SAME HOLD TRU IN TH/CHURCH - WE MUS B AT PEAC W/GOD, SO WE
CANB AT PEAC W/WORLD
TH/ONLY CURE 4ALL THIS IS RITEUSNES & THIS WAT JS ^{STAN} THIS BEAT
REWARD FOR THIS-(CHILDREN OF G & EXPL THIS)
THEZ BEATS R ADD TO GRAND CLIMAX
IF BLIEVR SEEKS 2DO ALL THEZ:
POOR IN SP
MOURN FOR SIN
BEING MEEK
HUNGERING/THIRSTING,
BEING MERCIFUL
BEING PURE
ALL THIS ADDS UP TO BEING HIS CHILDREN & THIS SPEL OUT IN GRK
THAT G LOVS HIS TRUE FOLLOWRS LIKE LITTL CHILDREN, SPECIL 2 HIM
(EXAMPL JACOB WRESTL W/GOD & RENAMED ISRAEL)
ISRAEL TH/NATIN WAS CALLD TH/APPLE OF G'S EYE & IN PARTIC TH/MOS
VULNBL PART OF TH/EYE=THE PUPIL
SO IN WE TOUCH SUMONE, OR DO SUMTH AGAINST ONE WHO IS G'S CHILD
WE R IN A SENSE POKING OUR FINGER IN G'S EYE
THIS IS WHY WE R 2B G'S PEACEMAKERS
TH/QUESTIN IS THEN, DO WE WANT TO BCOM PEACEMAKRS & BY DOING SO
SHOW THAT WE HAV PUT ON TH/NEW MAN/WOMAN WE R 2B IN XP??
OR DO WE WANT 2B AT WAR W/GOD & MAN WH/IS CONTRARY 2WAT G WANTS
OF US?
(QUESTIONS BY KNOFEL STATON ON BLESSED R TH/PEACEMAKERS)
BLESSED, OR HAPPY, ARE TH/PEACEMAKERS FOR THEY SHALL BE CALLED
THE CHILDREN OF GOD.

NOW WXT WHY WUD JS SAY THIS????

2/

VSS 35-39=SPEL THIS OUT

WEN A PERSN IS COMITTD 2MEANING BUSNES 4 TH/LORD, & HIS FRENDZ & FAMLY R NOT - THER IS NO PEACE

(EXAMPL OF A JEW BCOMING A BLIEVER/MOR A MUSLIM - FAMLY DISOWN)

BUT I TH/ENTIR FAMLY R ON TH/SAME PLANE ABOUT TH/LORD,

THERN THAT FAMLY, THAT HOUSHOLD CAN HAV PEACE TH/WORL CANNOT GIV

REASONS: FIRST - PEACE DUNZT CUM W/OUT A STRUGGL

SUM PEO SAY=I JUS KEEP MY MOUTH SHUT IN ORDR KEEPE PEACE/HARMONY

OR=I JUS GO ALONG & DONT DO ANYTH 2ROCK TH/BOAT

THAT ISNT KEEP PEAC, IT JUS PUT LID ON BOIL POT WIL BLOW UP

JS DIDNT SAY=BLESSED R THEY WHO EVAD ISSUES

HE SPK OF RESOLV ISSUES & HE GIV US EXAMPL

WEN CAM TEMPL & SAW TH/BUYRS/SELLRS CHEAT PEOP

HE NO SAY "LET THEM ALON & NO STIR ANYTH UP

NO! HE TUK ACTIN, BCAM ANGRY & THREW THEM OUT

WAS HE CONCERN THAT PHARS/SCRIBS BCUM ANGRY WEN SHOWD AS HYPOCRI

NO! HE EXPOS THEM AS EXAMPLS GODLY PEO SHUDNT FOLLOW

SUMTIMES ONLY WAY 2PEAC IS THRU STRUGGL

(EXAMPL OF DANNY IN 3NORTH AT HOSPITAL))

IT TAKES MOR THAN RAIS FINGERS & SAY PEACE TO ACHIEV IT

JS BROTHER JAMES HAS SUMTH 2SAY BOUT THIS IN JAMES 4:1-7

SCRIP: MT 10:34-39; SERM: TH/KEYNOTE ADRES: FINGERS PLUS"

JS SED - MT 5:9

(ILUS OF GIRL DOING HOMEWORK ON HOW TO BRING PEACE)

MAKE PEACE SIGN & ASK - NOW IS THERE PEACE BEUZ OF THIS?

R ALI TH/DIFFS TWEEN MEMBRS, FAMLYS, FRENDZ ALL RESOLVD?

COR. NOT, TAKS MOR THAN COUPL FINGRS RAISD IN AIR 2ACOMP THIS

CUD SAY IT TAKS FINGRS - PLUS

LK AT HISTRY OF THOZ WHO SOT PEACE

CRUSADES, WW I, WW II, KOREA, VIET NAM

FR/VIET NAM PEACE SIGN & EFORZ 2DAY 2BRING PEACE

BUT LK WAT HAPS 2PEACEMAKERS - ITZAK RABIN

SO WEN JS SED=BLESSED, OR HAPPY ARE THE PEACEMAKERS, WAT DID HE MEAN?

HE ALSO TOLD US WE WOULDN'T HAVE PEACE IN THIS LIFE.

HE SED:THEZ THINGS HAV I SPOKN UN2 U, THAT IN TH/WORLD YE MITE HAV

PEACE. IN TH/WORL YE SHAL HAV TRIBULATIN; BUT B OF GUD

CHEER ; I HAV OVRUM TH/WORLD

JS WAS SAYING THAT ONLY THRU HIM CAN WE EXPERIENC PEAC IN THIS LI

WAT HE TRY IMPART THIS BEATITUD WAS THAT WE WHO R FOLLOWERS OF

HIM MUST STRIV 2MAK PEACE NO MATR WAT TH/COST

OUR SCRIP PTS OUT AN INTERESTING COMPARISON 2THIS BEATITUD

IN BEAT WE R TOL BLESSD R TH/PEACEMAKERS

IN MT 10:34 we read - READ THIS VERSE

"The Keynote Address: Fingers Plus"

Scripture: Matthew 10:34-39

Text: Matthew 10:34; 5:8, "Blessed are the peacemakers: for they shall be called the children of God."

(Make "Peace Sign," and say "Peace")

Now is there peace among us because of this? Are all of the differences of opinions we may have with ~~our~~ members of our families or our friends all resolved? Of course not. It takes more than just a couple fingers raised in the air to accomplish this. We could say that it takes "Fingers Plus."

Starting with the Crusades, through what was called the Holy Wars down to the 20th century wars have been fought to bring peace. World War I was fought as the "War to end all Wars." Then World War II came along and we fought that war to make the world safe for democracy. Then the Korean War and the War in Viet Nam. And it was because of the war in Viet Nam that Americans, and young people in particular began to seek ways to bring about Peace. Marches were arranged and demonstrations in major cities and the nation's capitol. People were greeting one another with the Peace Sign and it was the "in" thing to do. ~~But~~ We now have the major denominations ~~making~~ putting forth efforts to work toward peace. But with all of this concern, all of this activity, all of the rhetoric, peace has not been achieved, nor will it ever be achieved. This may come as a shock to some of you. But if you know anything about God's Word, you will know that this is true. To understand why there will never be peace in the world we need to look at what Jesus was striving to say in the 7th Beatitude. We read in Matthew 5:9, "Blessed are the peacemakers: for they shall be called the children of God." What did He mean? He didn't say, "Peace-seekers," nor "peace negotiators," or anything along these lines. He said, "Peacemakers." In the fullest sense of the term it is one who is willing to make peace, no matter what the cost. This is what we read as our Scripture for this morning. Look at what it says, in verse 34: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Now does that coincide with the "Blessed are the peacemakers" bit? It would seem that it doesn't, but in all sincerity it helps to reinforce what Jesus said about

being a peacemaker.

Why would Jesus say He came not to bring peace, but a sword? Verses 35-39 explain this; (read them). When a person is committed to really meaning business for the Lord, and his family and friends are not, there is no peace. But if all of them are in earnest about serving the Lord, that household, that family can have a peace this world cannot give. But there are reasons for ~~this~~ this and let's just look at a few.

First, we must understand that peace does not always come about without a struggle to achieve it. I am sure you have heard many people say something like, "Well I just keep my mouth shut in order to keep peace and harmony." Or, "I just go along and don't say anything or do anything to rock the boat." Brother, that isn't keeping peace, it isn't making peace, that is just putting a lid on a smoldering pot that one day will blow up. Jesus didn't say, "Blessed is the evasion of issues." He was speaking of resolving the issues at hand. He is the best example. When He came to the Temple did He overlook what the buyers and sellers were doing, and say, "Let them alone and let's not stir anything up? No, He took action. He became angry and forced them out of God's House. Did He keep quiet because the Scribes and the Pharisees might get angry if He exposed them for the hypocrites they were? No, He exposed them as an example for Godly people not to follow. Sometimes the only way to peace is through struggle and this is what Jesus was saying about bringing a sword, into a person's life. Sometimes the immediate members of the family must be dealt with in order to have peace and it is going to take more than raised fingers, and saying "Peace" to achieve it.

Let's look at another piece of Scripture that shows us this in the way we should be looking at it. James ~~4:1-7~~ 4:1-7. What is this saying? Basically it is pointing up one thing which causes all of the problems and troubles in the world. It is "SIN." But we don't like to hear about this because it upsets the status quo. Preachers should preach about non-controversial subjects so no one gets offended. John MacArthur in his book on the Beatitudes writes, (Quotation from him on page 138-Kingdom Living)

I'm glad to hear there is more than one of us in this boat. James is talking about ~~sin, but it is sin~~ against the enemies of God. In verse 4, it is the world; in verse 1, it is the flesh; and in verse 7, it is the devil. As he points out in verse 4, those who side with these things are at war with God. ~~This makes~~ If we do this it makes us troublemakers, instead of peacemakers. A believer living in sin is a troublemaker. We see troublemakers all around us in society. They cause all sorts of problems in the world, our nation, and our communities. But we also have them in the Church. There cannot be peace if there are people who ~~are at war with~~ insist on causing disturbances and controversies which are not according to God's Will and Word. If I am at war with God there cannot be peace in my life. The same holds true within the church. If people within the congregation are at war with God, there cannot be peace. And that war will continue as long as there are people unwilling to put away sin in their lives. The problem lies in the heart of man. Jeremiah says in 17:9, "The heart is deceitful above all things, and desperately wicked." It is from the heart that the wars with our fellowman are started and kept going. It is from the heart that the war starts against God. The only cure for all of this is righteousness. This is what Jesus was saying in this Beatitude. For those who are willing to be peacemakers, there is a reward. What is that reward? It is to be "Called the children of God." All of the foregoing Beatitudes keep leading up to a grand climax. This one now points out that the seeking to do all of the foregoing things, "Poor in spirit, mourning for sin, being meek, ~~seeking~~ hungering and thirsting, being merciful, being pure, and now being peacemakers," all of this adds up to being His children. We know that when we accept Jesus Christ as our Lord and Saviour we become those children, because we are made righteous in the sight of God. But the Greek spells this out in terms like precious little children. It means that He loves us with a deep Fatherly love. We read in Scripture that Jacob ~~was~~ who was renamed Israel, thus standing for the nation; ~~he~~ was called the Apple of God's eye. This meant God's people are the apple of His eye. The Hebrew wording meant the pupil of the eye. The most vulnerable part of the eye. So when we touch

someone, or do something against one who is God's child, we are in a sense pecking our finger in God's eye. This is why we are to be peacemakers.

But a plain ordinary person cannot live up to this in any way. It has to be one who has become a New Man. In Ephesian 4:24 Paul says, "That ye put on the new man, which after God is created in righteousness and true holiness."

The question then before us is whether we want to be peacemakers as evidence that we have put on the new man. Or do we want to be at war with God and man which is altogether contrary to what God wants of us.

(Test on Knofel Staton's questions from his book)

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Thank Offering Sunday November 22, 1981
The Rev. Ralph C. Link, Pastor
Mr. Robert Dellen, Liturgist
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist

* * * * *
ORDER OF THANKOFFERING SERVICE

Prelude "Come, Ye Thankful People, Come" Gehrke

*Processional Hymn No. 687 "God of Our Fathers"

*Ascription

*Exhortation

*Confession (In Unison) "Unto Thee, O God, do we give
our thanks: for Thy bounty, for the harvest of more than
we need, and for so many material things we take for
granted. But we also ask for forgiveness because we know
that we live as though this is what we deserve. Forgive
our selfish lives, and our sin of expecting Thee to bless,
even when we should expect nothing. Lead us in newness of
life, through Christ. Amen."

*Kyrie

*Assurance of Pardon

*Praise

Liturgist: Blessed be the Lord God!

People: And blessed be His Glorious Name forever!

*Gloria Patri

Who's who in the Pew

Announcements

Joys, Thankoffering Concerns, Prayer Requests

Hymn 387 "We Gather Together"

Morning Prayer

Offering: (Barb, Steve, Julie and Amy Vargo will
take the Thankoffering)

Offertory "Because of Thy Great Bounty" Hoffmeister
(Mr. Roland Thompson, Saxophonist)

*Ingathering Service:

Liturgist: Let all the earth fear the Lord, let all the
inhabitants of the world stand in awe of Him! For He
spoke, and it came to be; He commanded, and it
stood forth.

Response: First verse Hymn 370 "O God, our help in ages past"

Liturgist: Lord, you have made so many things! How
wisely You made them all! The earth is filled with
Your creatures. All of them depend on You to give
them food when they need it. You give it to them,
and they eat it; You provide food, and they are
satisfied.

Response: Second verse Hymn 370

Liturgist: Praise the Lord, my soul! Lord, my God, how
great You are! You make springs flow in the valleys,
and water runs between the hills. From heaven You
send rain on the mountains, and the earth is filled
with Your blessings.

Response: Third verse Hymn 370

Liturgist: As for man, his days are like grass; he
flourishes like a flower of the field; for the wind
passes over it and it is gone, and its place knows
it no more. But the steadfast love of God is from
everlasting to everlasting upon those who fear Him,
and His righteousness to children's children.

Response: Fourth verse Hymn 370

Liturgist: May the glory of the Lord last forever! May
the Lord be happy with what He has made! I will
sing to the Lord all my life; I will sing praises
to my God as long as I live. Praise the Lord, my
soul! Praise the Lord.

Response: Fifth verse Hymn 370

Baptism: Gregory Daniel Metrick - son of Mr. & Mrs.
Daniel Metrick. John Ross Wogan, Jr. son of Mr. &
Mrs. Donald Wogan. *THE R. WOGAN JR.*

Anthem: "Psalm 100" Smart

Scripture: 2 Corinthians 9:6-15

Sermon: "CHICKENS, EGGS, OR BOTH?"

Prayer

*Hymn of Thanksgiving 389 "Let All Things Now Living"

Postlude "But Thanks Be to God" (from the Messiah) Handel

* * * * * *Congregation Standing + * * * * *
The Lovely Flowers on the Altar have been placed by
Mrs. Ann Williams in memory of "Loved Ones"

We are happy to have Beth Feder, Beth and Valerie
Hartley, Michelle Henry, Danny Mangel and Beth Tait
as our rhythm instrumentalists this morning. We
especially thank Mrs. Ginny Mangel for helping to
recruit these young people for this service.

For more news

"Chickens, Eggs, Or both?"
 Scrip: 2 Cor. 9:6-15; Text: 2 Cor 9:15
 This AM want ~~xxx~~ gettl'nce 4all arpu rage 4 contries
 If a objectiv & logicl can still debat:Chicken, Egg?
 (Illus Art Beagls,Chines rest lunch,fortun cooky=
 it 3 better 2hav a hen 2morro than an egg 2day)
 This liv sevri thing think bout Thanksgiving
 (Illus boy 8 why fillgims cum 2 Americas)
 Theol mix up but indirec giv rt anser Bcuz took plac
 witch hunt 1st;then persecut indians & depriv of lan
 Which came 1st=Indians or white men?
 Lik this all civilizatin,peop want 2B exclusiv &
 striv elimin thoz dif race,cultur
 Scrip this AM case in pt,may nevr thot I talk bout
 anything but mony & givin,but canB apply mor borad
 vs 6=Sp principl many peop nevr grasp-if bountful
 harv anythin,musB bountful sow of seeds
 no 1 sow apar & reap bountful & if 4fathrs had sow
 Gospel mor bountful india lif,mayb Histry diff
 Lessn stewship apply peop as wel as mony,we preach
 out & sow seeds in harts,livs othrs 2bring harvest G
 No lk peop as 2ndary 2us=Examp phar & publican
 Vss 10-11=mus lk bakgr & underst colect B tkn 4
 Apians in Judea;& I say watevr giv sacrificly wud
 B bles by G,but G wud supply mor ovr & abuv givn
 (Examp women at concert & G doubl wat needed)
 We can nevr outgiv G;wen herts nt with Him,& we will
 2 sow bountfuly,we shal reap bountfuly
 That His promis & G nevr go bak on promis
 with libral giv peop in Corinth,it kindl thankfulness
 in harts thoz givn 2 & they in turn gav librally
 Sumthin contagious bout all this & this wat I say
 I y peop no experienc joy livs Bcuz unwmil open
 harts & livs 2 G completly
 We cannot B lking out 4self & expec G's blessings
 We mus reachout othrs,4get selvs & in giving,receiv
 This haph even in livs peop not cum 2 Lord yet
 (Illus Garth & Carol)
 Can G do that UR lif? Yes He can!
 Will U let G do that UR lif? Only U can anser that!
 As think thanksgiving can lk livs & B thankful much
 But it mor than that;shud B Phanksgiving Bcuz we
 underst wat G want from us & we willing 2 do it
 Wat all this? Fortun cooky say=it is bettr 2hav a hen
 2morro than an egg 2day:Mean=If U eat egg,it gon,no
 mor-if hav hen 2morro,get mor egg,mor hen,mor egg etc
 w. sh came 1st,chickn or egg? Anser=Chickn; why?
 Read G mad everthing,He creat,no hav 2 wait on egg 2
 hatch;creat,send 4th & mltply;then produc egg etc

COMMUNITY BIBLE CHURCH - SAGAMORE, PA - NOVEMBER 19, 1995

PRELUDE
 GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

AM/CHURCH ANNIV. FRIDAY

FLUXUS SKOT-INKS - PETER ANDREW

HYMN FELL D. V. HEN DEL 7

*HYMN
 PRAYER/OFFERING
 *DOXOLOGY
 PASTORAL PRAYER

HYMN
 SCRIPTURE: 2 CORINTHIANS 9:6-15
 SERMON: "CHICKENS, EGGS, OR BOTH?"
 ST. PAUL'S, BUTLER 11/22/81

*HYMN
 *PRAYER
 *DOXOLOGY

DALE
 N. A. W.
 JAY

Which came 1st? G or Xp?

Anser=G & from G came Js Xp & lik P shud B abl say,
Thanks B 2 God 4 His indescribl gift.

That gift-Js ap shud evok in us tru sens that olne
A thankfulnes that givs us a desir to sow bountfully
so we can lk 4 bountful blesings Gv can bring 4th

Thanksgiving shud B. sumthin observ. all yr.

Ea day can lk wat G givn & thankfuls want. 2

share with others.

and to direct a significant research project; the same applies

Some degree of centralization was needed.

* views of new year, 1911-12, as that of

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1. The first step is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

Little or no risk of serious harm to the person.

7. For the first two years, the company will not pay any dividends.

Journal of Management Education 30(6)p.789-804

Thank you for your letter of 10/10/19.

in which \mathbf{A} is the matrix

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I keep no experience for five years until open

INTERNATIONAL JOURNAL OF

10-10-57

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for the purpose of the investigation.

11/11/2011 11:11:11 AM

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

11. The number of people who are not in the club is 100 - 40 = 60.

... ..

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1. The first step is to identify the problem or question that needs to be answered.

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to the first, second, and third, fourth, fifth, and sixth

1. The first group of people who are interested in the results of the study are the researchers themselves. They want to know if the study was successful in achieving its objectives and if the results are consistent with their expectations.

On 10/10/1964, the following information was received from the Bureau of the Census:

1997-1998

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

SCRIP: 2 COR 9:6-15; SERM: CHICKNS,EGGS,OR BOTH?

WILL 4GO MESAG ON BEATITUDS FOR ONE WK

WILL SETTLE AGE OLD ARGUMENT - WH/CAM 1ST,CHICKN OR EGG?

(ILUS ART BEALS,EXEC DIR. XPIAN CHAR ORG WORLD CONCERN & FORTUNE
COOKIE BOUT HENS & EGGS)

THIS GIVS SEVRL THING THINK BOUT THIS THANKSGIV

(1. TEACHER QUES WHY PURITANS CAME TO AMERICA)

TH/BOY'S THEO MIXUP BUT INDIREC HE ON RT TRAK

(EX-WITCH HUNTS,INDIANS PERSECUTD PUSH OFF LAND)

WH/CAME FIRST TH/INDIAN OR TH/WHITEMAN???

THUS IT BIN IN CILIZATINS FR/BGIN OF TIME

MAN STRIV 2B EXCLUSIV & ELIM THOZ DIF RACE/CULTUR

BUT G HAS LOT 2SAY BOUTH THIS IN SCRIPTUR & THIS SCRIP CASE
IN POINT

MAY NEVR THOT P'S WORDS HERE HAD 2DO W/ONLY MONY & GIV

BUT HIS WORDS APLY MUCH MOR BRODLY

VS 6-SPIR PRINCIPL MANY PEO NEVR GRASP

IF BOUNTFUL CROP 2B HARV,BOUNTFUL SEEDS NEED 2B PLANTD

(ILUS NEIGHBRS,LRG HOLE DUG BY ONE,2REPLANT SEEDS IN CHICKN)

NO ONE CAN SCW SPARINGLY & EXPEC 2REAP BOUNTIFULY

PERHAPS IF THOZ WHO CAM 2AMER HAD SOW BOUNT IN LIVS INDIANS OUR
HISTRY WUD B MUCH DIF THAN IT HAS BIN

TH/MESAG OF STEWRDSHIP NOT ONLY APPLYS 2PEO BUT 2MONY AS WEL
WE R 2PREACH OUT & SOW TH/SEEDS IN THEIR HARTS WH/WIL BRING 4TH
A HARVES 4THEM IN TH/FUTUR

WE CANNOT & WE MUSNOT EVR LK UPON ANY PERSN OR GRP AS 2NDARY "US
(EXAMPL OF PHARISEE & PUBLICAN)

VSS 10-11-BAKGR OF THIS WAS THAT P WAS ASK 4COLECTIN 2B TAKN 2
GIV 2TH/XPIANS IN JUDEA

HIS MESAG HERE WAS WATEVR THEY WUD GIV SACRIFICLY WUDB BLES BY
G & G WUD SUPPLY OVR & ABUV WAT WAS GIVN

(ILUS WOMAN TESTMONY AT CONCERT GIV \$100 & G GIV BAK MOR)

U / OT OUTGIV G - WEN OUR HARTS R RITE W/GOD & WE WIL 2SDW
BOUNTIFULY,WE SHAL REAP BOUNTIFULY

THUS IN CORINTH TH/LIBRAL GIV OF TH/XPIANS THER TRIGERD A
RESPONS FR/THOZ 2WHEM TH/OFFR GIVN & THEY IN TURN BCAM LIB GIVR
WE CANNOT B LK AT SELVS & EXPEC G'S BLES,MUS REACH OUT,4GET
SELVS & IT IS IN GIVING WE RECEIV

G SPKS IN HARTS LIVS OF THOZ WHO NO KNO HIM-(GARTH & CAROL ILUS)
CAN G DO THIS IN UR LIF? OF CORSE! WIL U LET HIM? ONLY U CAN AN
AS THINK THANKSGIV MUS ASK HOW MANY PEO ACTULY GIV THANKS?

(ILUS BOBBY,PARTY & NO THANKS:MEXICO,HOT SPRINGS,NO SOAP)

HOW DO WE SAY THANKS TO GOD 4ALL WE HAV,HAV BIN GIVN???

(ANSWER TO RIDL=CHICKN OR EGG - NOAH & NO ROL EGGS UP PLANK)

EXPL FORTUN COOKY=BETTR 2HAV HEN 2MORRO THAN EGG 2DAY

IF EAT EGG,DESTROY CHANC HAV MOR-HAV HEN CAN HAV MOR EGGS,MOR
EGGS,MOR HENS,MOR HENS MOR EGGS,ETC.

G GREAT CHICKNS 1ST & TOL GO 4th& MELTIPLY,DID SO,EGGS/HENS/EGGS

SHUD ASK - WH/CAM 1ST,G OR XPT? ANSR IS GOD

JS AT BGIN,CREATIN,BUT CUM 2ERTH LATR & BCUZ THIS SHUDE ABL

ECHO WORDS OF P IN VS 15 - READ

TH/GIFT,JS XP SHUD EVOK IN US A TRU SENS OF THANKFULNES

A THANKFULNES THAT GIVS DESIR 2SCW BOUNTIFULY,SO CAN LK 4BOUNTFUL
BLESSINGS WH/G WIL BRING 4TH

SHUD OBSERV THANKSGIV ALL YEAR

EA DAY CAN LK WAT G HAS GIVN & IN THANKFULNES WANT 2SHAR IT
W/OTHERS

"Chickens, Eggs, Or Both?"

Scripture: 2 Corinthians 9:15 6-15

Text: 2 Corinthians 9:15

This morning I trust that we will settle once and for all an argument which has raged for probably centuries. Perhaps you have found yourself involved in a debate on this issue and were never able to reach the logical conclusion for one reason or another. But I believe if we look at the question objectively we can go forth armed with the necessary ammunition to still the debate forever. The question is, "Which came first, the chicken or the egg?" As I said, if you have ever been involved in the debate of this issue, you know the futility of striving to give the definitive answer.

Mr. Art Beals the Executive Director of a Christian charitable organization called "World Concern," tells of eating in a Chinese restaurant with a few friends at lunchtime. With the meal they had "Fortune Cookies." It was from one of these that he received the following quote, "It is better to have a hen tomorrow than an egg today." The quotation gives us several things to think about this Thanksgiving.

Pilgrims

(Illustration of boy and why ~~xxxxxxx~~ came to America)

The boy's theology was a little mixed up, but indirectly he gave the right answer because this is exactly what took place shortly after the Pilgrims arrived on the scene. People were being persecuted for their faith and the infamous "Witch hunt of Salem," took place. But ~~xxxxxxx~~ also the people who had inhabited this land before the white man came, began to be persecuted and deprived of their native land. Which came first, the Indian or the white man? Thus it has been in all civilizations since the beginning of time.

People have sought to be exclusive by striving to eliminate those who are of a different race or culture. But God has had a lot to say about this in many parts of the Bible. The Scripture we read this morning is a case in point.

We may have never felt that Paul was talking about anything except money and giving. But ~~xxxxxxxxxxxx~~ his words can be applied much more broadly.

In the 6th verse we see a spiritual principle that ~~xxxxxxxxxxxxxxxxxxxx~~ me

people never grasp. If a bountiful crop of anything is to be harvested, then a bountiful amount of seeds need to be planted. No one can sow sparingly and expect to reap bountifully. Had our forefathers sought to settle what problems they had with the indians more peaceably, perhaps a lot of our history may have turned out differently. We didn't sow the Gospel on a large scale in their lives and we have reaped the problems which exist between the indians and the white man today. The lesson of stewardship applies to people as well as to money. We are to reach out to all people and sow the seeds in their hearts and lives which can bring forth the harvest in the future. we cannot, and we must not look upon anyone, or any group of people as being secondary to us. This was the problem of the Pharisee in the Temple. He saw himself as better than that Publican over there. Why that guy was so crooked he couldn't walk a straight line and here he has the nerve to come into God's House and defile it with his presence. Now me, that's a different story. And Jesus pointed out that it was the Publican who received mercy from God because he was willing to look at himself and recognize he was a sinner in need of forgiveness. Then Paul ~~gxxx~~ continues in this Scripture to point out how God operates as we read in verses 10 and 11, (read these). To look briefly at the background of this letter and in particular this chapter we should know that Paul was asking for a collection to be taken to give to the Christians in Judea. His message at this point in the 10th and 11th verses is that whatever they were willing to give sacrificially, would be ~~xxx~~ not only blessed by God, but God would supply that much more over and above that which was given. Last Sunday evening some of us were able to go to a church and hear a concert given by a group called, "The Watchmen." During that concert one lady got up to state that she was considering what she was going to give as ~~xxxoffering~~

We can never outgive God. When our hearts are right with Him and we are willing to sow bountifully, we shall reap bountifully. That is His promise and God never goes back on a promise. But with the liberal giving of the Christians in Corinth it kindled a thankfulness in the hearts of those who received that they in turn gave liberally. There is something contagious about all of this, and this is exactly what Paul was trying to say. ~~xxxxxxxxxxxxxxxx~~ Many people have never experienced this joy in their lives because they have been unwilling to open their lives to God completely. We cannot be looking out for ourselves all the time and expect God's blessings. We must reach out to others, forget ourselves, and it is in giving that we receive. This happens also in the lives of people who have not come to the Lord yet in order for God to ~~show them~~ reveal Himself to them. I was reading about a couple named Garth and Carol and the interesting story of their lives.

(Illustration of Garth & Carol and God providing for them)

Can God do that in your life? Of course He can. Will you let God do that in your life? Only you can answer that. As we think of thanksgiving at this time of the year we can all look at our lives and be thankful for many things, regardless of our circumstances. But it should be more than that. It should be thanksgiving because we understand what God wants from us and we are willing to do that. To solve the riddles let us look at what the fortune cookie pointed out to Mr. Beals. "It is better to have a hen tomorrow than an egg today." Why? Because if you eat the egg today, you destroy the chance to have that egg become a hen tomorrow. If you have the hen you can have more eggs; more eggs produce more hens; more hens produce more eggs and so on. Which came first the chicken or the egg? The answer is, "The chicken." Why? because God created all of the animals and the birds and the fish. He didn't produce eggs and have to wait for them to hatch. After He created them, He told them to go forth and to multiply. Then they started producing eggs and from the eggs came more hens and so on. But we should ask, "Which came first, God or Christ?" The answer is God. And it was from God that came Jesus Christ. Lik

Paul we should be able to exclaim, "Thanks be to God for his indescribable gift." The Gift, Jesus Christ should evoke in us a true sense of thankfulness. A thankfulness that gives us the desire to sow bountifully so we can look for the bountiful blessings which God can and will bring forth. Thanksgiving should be something that we observe all year. Each day we can look at what God has given us and in thankfulness want to share it with others.

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

First Sunday in Advent November 29, 1981

The Rev. Ralph C. Link, Pastor

Mr. Harry Cunningham, Choir Director and Organist

Mr. Roland Thompson, Saxophonist

Danny Mangel, Amy Vargo - Acolytes

+ + + + +

ORDER OF WORSHIP - 11:00 A.M.

Prelude "'Old Hundredth' and Versets IV, I, and II" Carol

*Hymn No. 334 "We Praise Thee, O God, Our Redeemer"

*Ascription

*Exhortation

*Confession (In Unison) "Our Heavenly Father, our spirits turn at this season not only to the coming of thy Son into history in the form of a babe, but also to thy coming in thy spirit. We beseech thee, O Lord, to pour thy spirit upon all who walk in darkness. Grant thy power to the weak; thy love to those who hate; and thy peace to those who know only the ugliness of strife, struggle, and turmoil. If it be thy will, make us instruments of thy power and love and peace for those who know thee not. Hear us as we pray, in Jesus' name. Amen"

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

*Lighting of the Advent Wreath

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 231 "Take the Name of Jesus with You"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "'Old Hundredth' and Versets V, II, & III" Carol

DOXOLOGY

("Lasst Uns Erfreuen" with Alleluias)

Praise God from whom all blessings flow;

Praise Him, all creatures here below;

Oh, praise Him!

Alleluia!

Praise Him above, ye heavenly host:

Praise Father, Son, and Holy Ghost.

Oh, praise Him!

Oh, praise Him!

Alleluia!

Alleluia!

Alleluia!

Anthem: "Hail to the Lord's Anointed" Noble

Scripture: John 15:18-27; 16:1-4

Sermon: "THE KEYNOTE ADDRESS: ELECTIVE AFFLICTION, PART ONE"

Prayer

*Closing Hymn No. 411 "Am I a Soldier of the Cross?"

*Benediction

Postlude "'Old Hundredth' and Verset VI" Carol

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mrs. Margaret McClymonds in memory of "Loved Ones"

Serving as Ushers today are *Clarice Penar, Dan Boske, Robert Knauer and Dave McMillin.

Mr. & Mrs. Martin Henry will greet the Congregation at the door this morning.

Lloyd Link and Dave McMillin will be visiting the Hospital Dec. 6, and 27th open for Altar Flowers fill in char.

The Yearbook committee will be set up Dec. 6 - please have a representative here from each group - all Elders and Deacons (old and New) are expected to be here - 2:00 Mon 6-8 - Aerobics; Tues - 6-8 Aerobics; Thurs. 6-9 Same..

Wed. 6 - Youth Choir, Wed. 7:00 (please note time change - Council meeting. New Council members come at 7:30.

Thurs. - 7:15 - Chancel Choir Rehearsal.

Hospitalized: Mrs. Eleanor Sandbach, Howard Jaillet, Danny Bosko - BCMH. Carla Bosko - Presbyterian Hosp.

Newsletter will be printed on Thursday - please have material ready by Wednesday.

"The Keynote Address: Elective Affliction, Part One"
 Scrip: Jn 15:18-27; Mt 5:1-4; Lk 11:1-4; Jn 15:1-4

Explain masochist & ism; M. Luther etc
 This indirect wat apian lif open up 2;abus n-#pians
 & this wat Js say Mt. 5:10;this & 11 R 2 Beats
 2dav, electiv Afflictin, Part 1, nex wk Part 2
 Pa 6, say=Read; in ea one ask do things agin worl
 READ & explain how ea opposit worl way
 Then Js say=Happy thoz persecut 4ritnes, who need?&
 who wants? But if seek B folcer Js we direct do this
 That is if go allway, & not jus 2 wher get uptite
 Js sed=Wo un2 U wen al men spk wel of U
 Lif led 4 God wud bring hatred, angr, & distastful th
 But 4 many peop mean musB persecut 2liv Xp lif
 I kno man who go out way 2 get persecut=masochist
 Ther distinct dif tween wat Js say & peopl bliev
 He no say=Bles thoz persecut Bcaus objectinbl, fanati
 hateful, gud, nobl, self-sacrific
 Js contradic wat Js say & real mean is this=
 Persecut 4 ritnes sake & this mean liv lif paralel
 that of Js & wen do, enmity worl met & persecut folo
 Jn 15:18=remind worl hate us Bcauz hate Js wat stan 4
 vs 19=do thing worl way=smooth; turn agin & it turn
 vs 20=lik mastr, lik serv; persecut mastr/serv
 listn mastr/listn serv
 Petr gro 2man rock Js sed wud B & writ=1 Pet 3:12
 G C's thoz seek ritnes, & kno wh seek 2do wrong
 vs 13=who can lay anythin agin G's elect as P say
 vss 14-17=reiterat wat Js say
 How then shud we liv? & Petr anser 4:1-2, (READ)
 Wat shud remembr & constan B swar of wen pt of sink
 & giv in Bcauz persecut may encounter?
 R 1RD 2B kep 4front mind eye=4 Theirs kingdm hvn
 Js -gan Beats w/prom & end w/prom & wat is knigdm?
 It ours end life, but also here & now; writn pres ten
 tens & mean we part kingdm wen acknow Js Xp I & Sav
 Mean liv that kingdm at that pt & continu thru lif
 2 eternaty
 P say wen Blong Xp=we childrn G, & if childrn then
 heirs; heirs G & jt heirs Xp
 & wat is Js? =K of K & L of L's
 & if He is, we part royl famly as heirs & wen 1 membr
 royl famly 1 livs accordly
 (Illus & victoria & doing lesns & will B gud)
 we realiz this & liv Blong 2 Him & nothin separt
 Exp'ain saints wat they R
 (T 2 N Orleans saint in kingdome) We r on win team
 we r involv vctry cum in futur; if along w/ B per
 mus no despair; vctry ours ovr sin, deth, worl; all
 ours if we R seek aftr ritnes sake

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - NOVEMBER 26, 1995

PRELUDE
 GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

HYMN SING, DINNER DEC 3 - Pastor BARKER

PAULINE SCHMIDT

ROBERT HARRIS

PAULINE BARKER

*HYMN
 *PRAYER/OFFERING
 *DOXOLOGY
 *PASTORAL PRAYER
 *HYMN

*SCRIPTURE: JOHN 15:18-27
 *Sermon: "The Keynote Address: Elective Affliction"
 ST. PAUL'S, BUTLER - 11/29/81

*HYMN
 *BENEDICTION
 *POSTLUDE

PAULINE SCHMIDT
 ROBERT HARRIS
 PAULINE BARKER
 2 - LARSEN PARRIS

SCRIP JN 15:18-27; SERM: TH/KEYNOT ADRES:ELECTIV AFLICTIN PRT 1

~~*****~~ SERM ON MT JS GIV BEATITUDE - READ MT 5:1-9

THEN CUM 2QUESTINABL PART - R VSS 10 & 11 ONE BEAT,OR TWO?
MANY CONSIDR THEM AS ONE BEATITUD

BUT I BLIEV THEY R TWO & SO WE WIL DEAL W/THEM ONE AT TIME
2D. IS PART ONE,& NEX WK BGINS 1ST SUN OF ADV & SO PART TWO
WIL CUM AFTR THAT

SO PLEAS CUM BAK NEX YR 4CONCLUSIN OF TH/BATITUDES
VS 10-JS SED OR IMPLIED THAT WHEN A PERSON BECOMES A BLIEVR HE
WILL MEET AFFLICTION & PERSECUTIN

(ILUS G. CHRISTIAN WEISS, EVANG/PREACHR, WIF DY, MOODY FNDRS WEEK)
NOT ALL PASTORS OR PREACHRS WUD HAV GON 2CHICAGO

THIS GIVS US AN ILLUSTRATIN THAT XPIANS R AFLICTD & GO THRU TRIA
BUT THEN THER R THOZ WHO ACTIVLY SEEK AFLICTIN/PERSECUTIN & WHO
BLIEV IF U DON'T HAV THAT IN UR LIF U ARNT A XPAIN

(ILUS MARTIN LUTHR, BRANCHES, MONSTARY, WHIP SELVS DRIV OUT SIN,
& HOW LUTHER THOT HE WAS WORST OF OFFENDRS

NOW THIS WAS & IS A STUPID PRACTIC BCUZ JS XP HAS TAKN, & TAKS
OUR SIN AWAY W/OUT US ABUSING OURSELVS, THINKING WE CAN DRIV IT
OUT

BUT WEN WE TURN OUR LIF OVR 2XP WE OPN OUSEKVS 2TH/ABUSE OF THE
NON-XPIAN WORLD

AND IF WE WANTD 2GIV IT A TITL WE CUD SAY IT IS=ELECTIV AFLICTIN
NOW IN EA OF TH/BEATS WE FIND JS GIV DIRECTINS 4DO THINGS WH/R
IN DIREC OPOSITIN 2TH/ACTINS OF ANYONE LIV IN WORLD

WE SPOK: OF BCUM BEGGR B4 G 2B PCOR IN SP

OF B IN STAT OF MOUNR 4OUR SINS & OF WORLD

OF B MEEK, OR IN CONTROL OF SELVS, SO NO BLOWUP & LET GO

OF SEEK AFTR THINGS WH/R RITE & GUD

OF B MERCIFUL IN CONTRAS 2WORLD WH/SHOW NO MERCY

OF SEEK 2B CLEAN, PURE IN DIRTY/ EVIL WORLD

OF STRIB 2MAK & KEEP PEACE

ALL THEZ THINGS IN EYES OF WORLD R SIGNS OF WEAKNES/COWARDICE

VS 10-HAPPY R THOZ WHO R B PERSECUT - WHO WANTS OR NEEDS IT???

IF WE R SEEK 2B FOLLOWRS OF JS, & THEZ BEATS R DIRECTD 2US,

THEN IT IS U & ME

JS TOLD HIS FOLLOWRS=WOE UN2 U WEN ALL MEN SHAL SPK WELL OF U

HE MENT BY OUR LIVS, TRY 2LIV AS HIS DISCIPL WE WIL MEET OPCSITIN

(ILUS NORM & TAK THIS MEAN MUSB MATD/LKD DWN ON/PERSECUTD)

THIS BEAT NO SAY-BLESSD R THOZ WHO R OBNOXIOUS, OR FANATICAL, OR

HARD 2GET ALONG WITH, OR BCUZ THEY R B NOBL/SELF-SAC

VS 10-MEANSTHAT AS LIV LIF WH/STRIV 2B LIK JS, TH/ENMITY OF TH/WORL

IS MET & THIS BRINGS AFLICTIN/PERSECUTIN

JS TELLS US THIS IN OUR SCRIP THIS MORN.

VSS 14-17=HERE PETER REITERATES WAT JS HAD SED IN TH/BEATITUDS
HOW THEN SHUD WE LIV??

PETR ANSRS THIS IN FIRST 2 VSS OF CHAP 4- READ THIS
WAT IS IT WE SHUD B AWA OF & KEEP IN TH/FORFRONT OF OUR MINFSS
W/EN WE R AT TH/PT OF SINK & GIV IN WEN AFLIC/PERSEC OVRWELM US??

IS TH/REWARD JS PROMISES 2HIS FOLLOWRS
HE BGAN BEATS BY SAY=FOR THEIRS IS TH/KINGDOM OF HVN
THEN HE ENDS THEM W/THE SAME WORDS IN VERSE 10

WAT IS THAT KINGDOM??

IT IS AT TH/END OF LIF, BUT IT IS ALSO HERE & NOW
WE R NOT TOLD=FOR THEIRS IS TH/KINGDOM OF HVN AT A LATR TIME,
OR WEN THEY REACH ETRNTY

TH/FROM IS WRIT IN TH/PRESENT TENSE
THIS MEANS THAT WEN WE ACKNOWLEDG JS AS LORD & SAV WE R A PART
OF THAT KINGDOM

IT MEANS THAT TH/LIVING IN THAT KINGDOM BGINS AT THAT PT & CON
TINUES THRU LIF INZETNTY

P TELS US WEN WE BLONG 2XP=WE R TH/CHILDRN OF G, & IF CHILDRN,

THEN HEIRS=HEIRS OF G, & JNT HEIRS W/XP

AND WAT IS JS XP?? HE IS K OF K'S & L OF L'S

AND IF HE IS THIS, THEN AS HEIRS ALONG W/HIM, WE R PART OF THAT
ROYAL FAMILY

WE SHAL ONE DAY REIGN W/HIM & WEN ONE IS A MEMBER OF TH/ROYAL
FAMLY, ONE LIVS ACORDINGLY

(ILUS QUEEN VICTORIA AS A LITTLE GIRL DOING HER LESSONS)

WE MUS CUM 2REALIZATIN AS MEMBERS G'S ROYL FAMLY ALL HE HAS IS
OURS & WE SHUD LIV AS THO BLONG 2HIM,

REGARDLES TREATMENT WORL HANDS OUT 2US

P ALSO SED IN ROMANS 8=NOTHING SHALL BE ABLE TO SEPARATE US
FROM TH/LUV OF G WH/IS IN XP JS OUR LORD
PFAPS IF BGIN LK AT SELVS IN DIF LT CUD GRASP ENORMTY OF THIS
QU= N=WAT IS A SAINT???

PROB ANSR SUMONE LIV VERY GUD LIF & DED, & CH DECLAR AS SAINT
ANSWER=A SAINT IS ANYONE WHO HAS ACPTD JS XP AS L & SAV
READ LETTRS OF P & C HOW ADRES=TO SAINTS WATEVR CH
(ILUS OF SAINTS WIN IN KINGDOME)

WE R ON TH/WIN TEAM:

WE R WIN TH/BATTL,

WE R INVOLV IN A VICTRY NEED ONLY 2B BROT 4TH IN FUTUR
IF WE BLONG 2XP & WE R PERSECUTD WE MUS NOT, WE CANNOT DESPAIR

VICTRY IS OURS OVR SIN, OVR DETH, OVR TH/WORLD
ALL OF THIS OURS IF WE R SEEKING AFTR RITUSNES SAKE
(TEST BY KNOFEL STATON)

VSS 18-19=THIS PTS OUT THAT DO THINGS WORLDS WAY & EVRTH FINE^{2/}
BUT TURN AGIN THINGS OF WORL & WORL TURN AGIN U

VS 20=TH/SERV IS JUS LK TH/MASTR

THOZ WHO PERSECUT TH/MASTR, WIL PERSECUT TH/SERV & THOZ WHO
LISTN 2TH/MASTR, WIL LISTN 2TH/SERV

PETR WAS A SOMETIMES STRONG SOUNDING MAN, & ON OTHR OCASINS WAS
WILLY NILLY

BUT HE GREW IN 2TH/ROK THAT JS SED HE WUD BCUM
IN HIS 1ST LETTR, CHAP 3, VS 12 HE WRITES ALONG TH/LINES OF
WAT WE R LOOKING AT THIS MORNING
(TURN 2 - 1ST PETER CHAP 3:12)

VS 12=G KNOWS THOZ WHO R & WHO R NOT SEEK RITUSNES

VS 13=P STATES THIS A BIT DIF IN ROMANS 8, WHER HE WRITES:

WHO CAN LAY ANYTHING TO THE CHARGE OF GOD'S ELECT?

VSS 14-17=XXXXXXXXXXXXXXXXXXXXXXXXXXXX

"The Keynote Address: Elective Affliction Part One"

Scripture: John 15:18-27; 16:1-4

Text: Matthew 5:10; 1 Peter 3:14

In our English language there is a word which describes a person who derives pleasure from being hurt or abused. The word is "Masochist." This type of individual is not normal and is considered to have a form of mental illness. Martin Luther tells of his days in the monastery where it was the usual procedure to beat oneself on the bare back and arms and legs with some branches to make one aware of the sinfulness of the individual. This was and is a practice of Masochism. But Martin Luther told how he derived ~~xxxxxxxxxxxxbeing~~ ~~xxxxxxxxxxxx~~ a sense of being a low no account sinner, but this practice did nothing to improve his situation. He also told how he abused himself more than any of the other monks in his zeal to overcome his sinful self. When we speak of being a Christian we certainly would not, nor do not advocate this practice in any way. Yet, when one willfully becomes a Christian this is exactly what a person opens his life up to. It isn't in a sense that we abuse or torture ourselves, but we open ourselves up to the abuse of the non-Christian world. It ~~is~~ could be called, "Elective Affliction." This is what Jesus was finishing the giving of the Beatitudes up with. Matthew 5:10 and 11 are considered by many as only one Beatitude. But I believe they are actually two and we will look at them separately. Today we will be looking at "Elective Affliction, Part One," and next week we will deal with Part Two.

Part One tells us, "Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven." In each one of the previous Beatitudes, we find Jesus giving directions for doing things in a manner which is directly opposed to the actions of anyone living in the world. We spoke of the stupidity of being, or becoming poor in spirit; of being in a state of mourning because of our predicament in sin; of being meek, being in control of ones feelings and emotions when it is the way of life to explode and let go; of seeking after the things which are right and just and good; of being merciful when the world will never offer mercy, because that is being weak; of

seeking to be clean and pure in a dirty and evil world; of striving to make

I keep peace. All of these things in the eyes of the world are signs of weakness and cowardice. But added to all of them Jesus said, "Happy are those who are being persecuted." Who wants it? Who needs it? Well if we are seeking to be followers of Jesus Christ, and that is just who these Beatitudes are directed to, then it is you and me. That is, if we are willing to go all the way with Him, and not just to the point where things begin to get a little uptight. Jesus told His disciples, "Woe unto you when all men shall speak well of you." From this statement, Jesus was preparing his followers for the reality that a life led for God would bring with it hatred and anger and other distasteful things of life. But for ~~xxx~~ many people this means that one has to be persecuted or one is not living the Christian life. I know one man who seems to go out of his way to get persecution directed at him because it is then that he feels he is doing things God's way. But in this I suspect that he suffers from a Maso- c stic tendency. But the man is basically a good Christian and this is what makes Christianity offensive to some people. There is a distinct difference between what Jesus was saying and how it is perceived by many people. Let us first look at the things it is not. It does not say, "Blessed are those who are persecuted because they are being objectionable, or, "because they are ~~being~~ hard to get along with," or, "Because they are fanatical," or, "because they are being good, or noble, or self-sacrificing." Each of these things is contradictory to what Jesus was actually saying. The real meaning behind this is, ~~xxxxxxxxxxxx~~ "Blessed are they which are persecuted for righteousness' sake." This means that with the striving to live a life that parallels that of Jesus Christ, the enmity of the world is met and that person is persecuted. Jesus told His followers especially in our Scripture this morning that because the world would not accept Him, they will not accept those who follow after Him. Vs 18= we are reminded that the world will hate us because it hates Jesus Christ and all He stands for. His message is in total disagreement with the living of the so called, "Good life." Vs 19= points out that as long as we are willing to

do things the world's way, things will run smooth. But turn against the things
the world and the world turns against you.

Vs 20= the servant is just like the master. Whatever feelings there are against Him, the same feelings will prevail against the servants. Those who persecute the Master will persecute the servant, and if they listened to the Master, they will listen to the servant. All of this has come about because they do not know nor recognize who it was that sent Jesus Christ into the world. Peter had been with Jesus and had grown from a man of doubt and indecision into the rock Jesus had said he would become. In his 1st letter the 3rd chapter the 12th verse he writes, (read this). God sees those who are seeking after righteousness and He also knows who is not seeking righteousness. Vs 13#who can lay anything to the charge of God's elect"as Paul states it elsewhere in the 8th chapter of Romans. And then Peter reiterates what Jesus had said in the Beatitudes, Vss 14-17. It is better to be persecuted for doing good, than for doing evil.

How then should we live? Peter answers this in the first two verses of the 4th chapter of this letter. Look what it tells us, (read these verses). What is it we should remember and be constantly aware of when we ^{ARISE} at the point of sinking ~~in~~ and giving in because of whatever persecution we may encounter? The reward for the follower should be kept in ~~our~~ the forefront of our mind's eye, "For their's is the kingdom of heaven." Jesus began the Beatitudes with that promise and He ended them with it. And what is that kingdom? It is ours at the end of this life, but it is also here and now. This doesn't tell us, "For their's is the kingdom of heaven at a later time in eternity." The promise is written in the present tense and it means that we are a part of that kingdom when we come to acknowledge Jesus Christ as Lord and Saviour. It means that the living in that kingdom begins at that point and continues on through this life into eternity. Paul tells us when we belong to Christ, "we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." And what is Jesus Christ? He is the King of Kings, and the Lord of

Lords. If He is this, then as heirs along with Him we are a part of that
royal family. We shall reign with Him and when one is a member of the royal
family, one lives accordingly.

(Illustration of Queen Victoria as a little girl doing her lessons)

We must come to the realization that as members of God's Royal Family all that
He has is ours and we should live as though we belong to Him, regardless of
the treatment the world hands out to us. Nothing shall separate us from the
love of God which is in Christ Jesus.

Perhaps if we began to look upon ourselves in a different light we could really
grasp the enormity of what all of this is about. If I asked you what a saint
was, I am sure that most of you would answer that it is someone who lived a
very good life and is now dead, but is recognized by the Christian church.

That is partially true. The real definition of a saint is a person who has
accepted Jesus Christ as His Lord and Saviour. Read the letter of Paul and

you will see that he addresses them to "The saints," at whatever church he was
writing to. With this in mind let me tell you of an amusing illustration:

(Illustration of the Saints winning in the Kingdom)

We are on the winning team; we are winning the battle; we are involved in a
victory that needs only to be brought forth in the future. If we belong to
Christ and we are being persecuted, we must not, we cannot despair. Victory
is ours over sin, over death, over the world. All of this is ours if we are
seeking after righteousness sake.

(Test on Knobel Station questions)

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday in Advent December 6, 1981
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist
Mr. Roland Thompson, Saxophonist
Mr. Lloyd Link and Mrs. Ginger Harbison, Youth Ch. Dir.
Holly Covert and Beth Hartley, Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Come, Thou Precious Ransom, Come" Lenel
*Processional Hymn No. 1 "For the Beauty of the Earth"

*Ascription

*Exhortation

*Confession (In Unison) "Almighty and Eternal God, who
didst create light and life, even as we come to you
we must hide ourselves from thee in shame. Our thoughts,
words, and deeds are dark shadows upon us. Like the
men of old, we have strayed from thy ways, losing sight
of thy light. Thou who came as light into our dark world,
we have failed in times past to perceive thee. We ask
therefore, that we may come to your light in true faith
and repentance, through Jesus the Light. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Lighting of the Advent Wreath

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 87 "Leaning on the Everlasting Arms"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "The Day Is Surely Drawing Near" Praetorius

DOXOLOGY

("Lasst Uns Erfreuen" with Alleluias)
Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Oh, praise Him!
Alleluia!
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.
Oh, praise Him!
Oh, praise Him!
Alleluia!
Alleluia!
Alleluia!

Youth Anthem:

Scripture: 2 Corinthians 4:5-13

Sermon: "The Keynote Address: Elective Affliction,
Part Two"

Prayer

*Closing Hymn No. 404 "O Love That Will Not Let Me Go"

*Benediction

Postlude "Lord Jesus Christ, My Life, My Light" Bach

***** *Congregation Standing *****

Mr. & Mrs. Howard Bolam will greet the Congregation and
Visitors at the door today.

Serving as Ushers today are *Charles Penar, Dan Bosko,
Robert Knauer and Dave McMillin.

The Lovely Flowers on the Altar have been placed by

The Women's Fellowship to the "Glory of God"

*Hospitalized: - Carla Bask - Presbyterian - Pitts. - 106

Florence Crouse - BCMH; Mrs. Mary Young - BCMH.

Virginia Mangel and Marlene Riemer will be visiting the
Hospital this week.

*Today 2:00 - A Representative from each Organization
is to be present to set up schedules and committees for
the coming year. Our Council members new and old are
to be here also.

Mon. - Women's Mary Frugh Circle Christmas Dinner - Rehoboth
Hall.

Tues. - 6-8 - Aerobics

Wed. - 7:15 Chancel Choir 6:00 - Youth Choir Rehearsal

Thurs. - 6-9 - Aerobics

*Saturday - Adult Christmas Party in Rehoboth Hall - call
Mrs. Harry Burns or Mrs. Robert Dellen. Details in
News pter.

The Keynote Address: Elective Affliction, Part Two
 Scrip: 2 Cor. 4:5-18; Texts: Mt. 5:11; 2 Cor 4:11
 las 2 part 1, cal 31. Afflic & that Mt 5:10=READ
 See 2m peop consid 10,11=1beatud, but I say they 2
 READ=Mt 5:11=now wat diff tween them?
 vs 10=Js say THEY; collectiv grp, body Xp, Chruch
 vs 11=YOU; who bles revil, persec, f ls evil? YOU=indivic
 Thez word Blievr need keep hart, memriz tak comf Xp's
 blessing & hav hapnes midst this
 Js knu peop fac persecut & why=BCUZ ritness vs 10
 & this collectiv, but also individy & wher cum from?
 Lk Bib characts C=Joseph & bros; Bcum prim ministr
 Dan & lions den; Bcum prim minister
 David & Saul; cud kil Bcum grt king
 ea instanc thez relig comunity persecut & continu 2
 Js Xp & lk Him & wat happn
 Afr resurec & Ascensin=discips martyred
 2 Reformatin thez clens persecut by relig ldrs
 2day thez denoms seek ritnes persecut & Jss say this
 for thez seek ritness & follc him
 P say this, READ vss 8-9 Scrip
 not defeat, not beaten, they had not lost=WHY?
 vs 10=I say as sed Gal 2:20
 Js sed, (read Mt 5:11)=WHY=BCUZ of MY SAKE
 wen persn striv liv Js Xp diametricly oppos 2 world
 stan Cross purposes & peop society Bgin 23 2day
 Bk & much sickness BCUZ spiritual conditin person
 Colds, allegys, etc;
 Conventin Bk peop & spiritual relatsip & solv t'rot
 2 many decades lk 4 handout, welfare & no solv, need
 2 get bak 2 G & liv lif that directin
 This gud 4 white comunity as well, all mankind
 Js I out persecuts aris wen Bgin realy liv 4 Him
 4 M: JAK=His words & P say vs 11 Scrip=READ
 4 Js sake is wat he say & Js sake oposit world way
 but mds Js way not ours, But it Electiv Afflic &
 we mus remembr we bring on wen folo footsteps
 (Illus Stan Dale, McArthur bk Kingdom Living)
 Ther is pric 2pay 4 liv as Js want us 2 liv
 But end resul of it we R as Js sed end vs 10=K Hvn
 A plac bot, pd 4, & reserv 4 thez wil liv 4 Him
 P sum up vss 17-18=READ
 We can C thru thez present eyes thru which lk.
 but ther blesings, hapnes await us eternty & all this
 if we wil 2 pay pric
 (Test on Pnofel Staton quests=Chck Ur Charactr)

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JANUARY 7, 1996

PRELUDE
 GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

10

*HYMN
 PRAYER/OFFERING
 *DOXOLOGY
 PASTORAL PRAYER
 HYMN
 SCRIPTURE 2 CORINTHIANS 4:5-18
 SERMON: "THE KEYNOTE ADDRESS: ELECTIVE AFFLICTION"
 ST. PAUL'S, BUTLER - 12/6/81
 *HYMN
 *BENEDICTION
 STLUDE

278
 LYN
 PAM
 P.S. PAMEL
 JILL

SCRIP: 2 COR 4:5-11; SERM; "TH/KEYNOT ADRES: ELEC AFFLIC PART 2"

BAK END NOV LEF OFF W/BEATITUDS

LEF OFF VS 10 - & SED 2KNO THIS & THEN 2ACT AS XPIAN W/THIS
KNOWLEDG WAS = ELECTIV AFLICTIN

ALSO PT OUT MANY BIB SCHOLRS BLIEV VSS 10 & 11 R ONE BEATITUD
I BLIEV R TWO BEATITUDS BCUZ DIF TWEEN THEM - READ BOTH 2GETHR
VS 10 "THEY" - PLURAL, COLECTIV GRP PEO - I BLIEV THOZ IN CHURCH
VS 11 "YE" - SINGULAR & THIS PERSNL MESAG JS GIV 2FOLLOWRS

ASK WHO BLESSED WEN=MEN REVIL, MEN PERSECUT, MEN SAYEVIL AGIN
ANSR IS=YOU, YOU YOU

BUT BOTH THEZ VSS R TYD 2GETHR BCUZ BOTH SPK OF PERSECUTIN
JS KNU ANYONE INDIVID OR GRP WUD FOLO HIM WUDB PERSECUTD
VS 10="THEY" & WAT FOR??? "RITUSNES SAKE"

(ILUS PIERCE CRKEK CHURCH, BINGHAMPTON, NY & INS COURT CASE)
WHOL CONG PERSECUTD & OTHRS WILB AS WEL

VS 11=HERE JS SPK DISTINCTLY BOUT INDIVIDS

ONLY NEED LK BIBL HISTRY & CAN C THIS & WHER PERSECU CUM FROM
JOSEPH=BROS HATE 4HIS RITUSNES

SUFFR PERSEUC BUT RISE BCUM PRIME MINSTR EGYPT

DANIEL=RITUS & LDRS HATE HIM 4IT, 2BCUM BRKFDT FOR LIONS

SUFFR PERSECU & BCUM PRIM MINSTR BABYLON

DAVID=PERSECU BY K SAUL

SUFFR PERSECU & ROSE 2B GRST K ISRAEL EVR HAD

JS XP=MESSIAH, & PERSECU 4RITUSNES SAKE - RELIG LDRS

KNU WAT PERSECU WAS & CUD TEL US OF IT, CAM 2B SAV OF MANKIND
WHCV OF PERSECU HAS CUM & IS INSTIGATD BY SQ CAL "RELIG US PEOPL
(ILUS OF RELIGUS FREEDOM BEING ATTACKED 2DAY)

THIS WAT JS WAS SPK AGIN IN THEZ 2BEATS

THIS WAT P SPK OF IN SCRIP THIS MORN

VS 7=TREASURE IS JS XP & MESAG 4TH/REST OF MANK

VS 8=PROBS, TRUBLS, CONCERNS, CARES BUT NO DEFEAT US

VS 9=THER IT IS - PERSECUTIN FOR OUR FAITH

VS 10=REMEMBRING JS HIS IF & DETH & RESURECTIN

VS 11=EA DAY LIF/DETH STRUGL AGIN TH/FORCES OF EVIL IN WORLD

THS PARALELS WAT P WROT 2GALATIN CHURCH:

I WAS CRUCIFYD W/XP:NEVRTHLES I LIV;YET,NOT I,,BUT XP LIVTH IN
ME: & TH/LIF WHICH I NOW LIV IN TH/ELESH I LIV BY TH/FAITH OF
TH/SON OF G,WHO LOVD ME & GAV HIMSELF FOR ME.

THIS MADE/MAKES IT POSIBL 2ENDUR WATEVR CUMS FR/TRY LIV AS
A XPIAN

BUT JS PTS OUT ONE OTHR THING WH/CAUS PROBS FOR TH/XPIAN

THIS END VS 11=FOR MY SAKE

STRIV LIV 4JS & U R DIAMETRICLY OPOSD 2TH/WORLD

FOR JS SAKE IS EXAC OPOSIT OF WORLD'S METHOD OF DOTHINGS
(ILUS STAN DALE,MISSIONARY TO HEDHUNTERS & CANIBALS)

THER IS A PRICE TO PAY

NOT ALWAYS THIS DRAMATIC BUT IT COSTS SUMTH 2STAND FOR TH/LOVD

BUT JS SED THOZ WHO GO THRU THIS=FOR THERS IS TH/KINGDOM OF HVN

A PLAC BOT/PAID FOR & RESERVD 4THOZ WIL 2LIV FOR HIM

VSS 17-18=P SUMS UP W/THEZ THOTS

WE CAN ONLY C THINGS THRU THEZ PRESENT EYES

BUT THER R BLESINGS & HAPINES IN ALL OF ETRNTY IF WE R WILING

2PAY TH/PRICE

"The Keynote Address: Elective Persecution, Part Two"

Scripture: 2 Corinthians 4:5-18

Text: Matthew 5:11; 2 Corinthians 4:11

Last week we looked at Part One of what I have called, "Elective Affliction."

That was found in Matthew 5:10 and Jesus said, "Blessed are they who are persecuted for righteousness sake,; for theirs is the kingdom of heaven." We had said that many people consider verse 10 and verse 11 as being one Beatitude.

But I consider them to be two Beatitudes because there is a distinct difference between them. If we look at Matthew 5:11, we read, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Now what are the differences between them? The first thing is the difference of

of those ~~km~~ whom Jesus is speaking. In verse 10 He is speaking of "They who are persecuted." This is a collective group of people. It is those of the Body of Christ, The Church. But in verse 11; He says, "Blessed are "YE" when men shall revile "YOU", and persecute "YOU", and shall say all manner of evil

against "YOU." It is a personal message Jesus is giving to His followers.

Who is blessed when men shall revile? "YOU." Who is blessed in the midst of

persecution? "YOU!" Who is blessed when all manner of evil is spoken ~~against~~

falsely? "YOU." That is personal and is meant for the individual. Jesus meant these words as comfort to those who are willing to stand forth for Him.

These are words which the believer needs to memorize and keep in his heart, and when those moments of reviling, or persecution, or false accusation come forth, to remember those words and take comfort that we have Christ's blessing,

and we can have happiness in the midst of this. Jesus knew that anyone who

followed Him and sought to do His will would meet opposition. In the 10th

verse ~~who~~ He pointed out that followers of His would be persecuted and why?

"For righteousness sake." For striving to live the Godly life; for striving

to follow after a life of rightness there would be opposition He said. But

then He carries it one step further and points out that this persecution will

not only be collectively given as to a congregation of believers, or a group

of believers in a congregation, but also ~~individually~~ on an individual basis.

And where is this persecution to come from? If we look at the lives of the biblical characters up to and including Jesus we can see where a large measure of it came from. Joseph was hated by his brothers and they sold him into slavery. They were religious people, religious leaders in their father's household and Joseph was too pure and righteous for them; he made them see themselves for what they were and they hated him for it. So they disposed of him; he was persecuted. But what became of it? He was made the prime minister of Egypt and was instrumental in saving the lives of his family at a future time. Look at Daniel. Daniel didn't flaunt his faith, he just lived it and for this the leaders brought this to the attention of the king and he was supposed to be breakfast for a bunch of hungry animals. But God stopped their mouths and he was spared. The people who had him placed in this predicament were upright moral men, the leaders. What happened from this? Daniel was also made the prime minister of his nation.

David was a righteous God-fearing man. He was next in line for the throne. But he was hated by the present King, King Saul. For this, David was persecuted and had to go in hiding. He could have killed Saul on several occasions, but instead he continued to seek to be righteous. He was persecuted by the religious leader of the nation of Israel, it's king. What happened from this? He became the greatest king that Israel had ever had. In each instance those of the religious community were the ones who were meting out the persecution. But it didn't stop there. ~~After the resurrection of Jesus Christ, each of the~~ Jesus Christ, the Messiah they all sought for was persecuted beyond measure. But it didn't come at the hands of the common unbelieving populace. It came instead, at the hands of the religious community. It continued after His resurrection and ascension and each of His disciples but one was killed for their faith and righteousness. The Church of Jesus Christ up to the time of the Reformation persecuted and killed those who sought to cleanse it and purify it. It was and has been the religious leaders who have done this. And even today those who seek to stand for truth and righteousness in individual denominations are persecuted by the leaders. This is what Jesus was speaking of, especially

in the ~~realm~~ realm of seeking after righteousness. This is what Paul was saying as we read in our Scripture, (read verses 8 and 9). But in all of this Paul says they were not defeated; they were not ~~beaten~~; they had not lost. Why? Because they had in mind just why it was they were in the midst of this fight. In verse 10 we read, (read this). Paul is reiterating here a thought he had shared before, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." This made it possible to endure whatever ~~the~~ results came forth in striving to live the Christian life and faith.

But Jesus points out one other thing which makes these persecutions come forth. He said, "Blessed are ye, ~~when~~ when men shall revile you, and persecute you, and shall say all manner of evil against you falsely," Why? Why? "For MY SAKE." There is the answer to all of this. It is simply that one strives to live for Jesus Christ he is diametrically opposed to the world. The Christian and the world stand at cross purposes. People are beginning to recognize this in all walks of life in society today. The spiritual condition of a person's life has a lot to do with how they are living. I heard recently of a book which tells that much of the physical afflictions and ailments which people have today are a direct result of their spiritual lives not being what they should be. Colds, allergies and things of this nature even doctors are saying are a direct result of not being in a proper spiritual relationship with God. A convention of Evangelical Black people is going to be held in Chicago toward the end of this month. The basis for this convention is that of getting black people into a spiritual relationship with God and it is believed their problems can be overcome in this manner. The leaders of this convention are saying that for too many decades the black people have sought relief from their problems through handouts and welfare and social action and it has not worked, and they need to get right spiritually, and the other things will fall into place. This needs to be stressed for the white community as well, in fact, for all mankind. But Jesus pointed out that all of these persecutions would arise when a person

began to really live for Him. "For MY SAKE," were His words. Paul echoed this in the 11th verse of our Scripture, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our body."

"For Jesus' sake," is what he saying, Jesus' sake is the opposite of ~~what~~ the world's method of doing things. But it has to be that way, Jesus' way, not ours. But we must remember that it is an Elective Affliction we bring on when we seek to follow in His footsteps.

(Illustration of Stan Dale, from MacArthur's "Kingdom Living, Pgs 163-65)

There is a price to pay for living as Jesus wants us to live. But the end result of it are as Jesus said in the 10th verse, "For theirs is the kingdom of heaven." A place bought and paid for, and reserved for those who are willing to live for Him. Paul sums his ideas on this matter up in the 17th and 18th verses of this 4th chapter of his second letter to the Corinthians, (read these). We can see things through these present eyes with which we look.

There are blessings and happiness awaiting us in eternity and all of this is ours if we are willing to pay the price.

(Test on Knobel Staton's questions from "Check Your Character").

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Advent December 13, 1981
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Holly Covert, Beth Hartley, Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Sonata in G Major" Scarlatti
*Processional Hymn No. 394 "Rejoice, Ye Pure in Heart"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God: We confess ourselves unworthy of Thine unspeakable Gift. We have not loved Thee as we ought; nor have we always been loving to one another. We have lived in selfishness and worldly pride; and the good gifts Thou hast bestowed upon us; we have not used to relieve the burdens of others. Pardon and blot out our offenses; through the incarnate life of Thy Son Jesus Christ. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Lighting of the Advent Wreath
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 443 "I Need Thee Every Hour"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Pastoral Symphony" (from Messiah) Handel
DOXOLOGY
("Lasst Uns Erfreuen" with Alleluias)
Praise God from whom all blessing flow;
Praise Him, all creatures here below;

Oh, praise Him!
Alleluia!
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.
Oh, praise Him!
Oh, praise Him!
Alleluia!
Alleluia!
Alleluia!

Anthem: "Be Thou Exceeding Glad and Rejoice" Kunz
Scripture: 1 Peter 4:12-19
Sermon: "The Keynote Address: Rejoice"

Prayer
*Closing Hymn No. 170 "Thou didst leave Thy throne"
*Benediction
Festlude "Hosanna to The Living Lord" Walther
"Toccata" Walther

*Congregation Standing *****
The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. Paul Riemer in memory of their "Fathers"
Serving as Ushers today are *Marie Henry, Jean Pflugh,
Diana Hollefreund and Dutch Bowser.
*Our deepest Sympathy to Husband, Family and Friends of
Mrs. Carla Boske who passed away this week.
Rob Vinree and William Pflugh will be visiting Hospital.
Right after Service - Rehoboth Hall Management Committee
meeting in front of the Sanctuary.
Mon. - 7:00 - Follow-up Committee meeting
Mon. - 8-8 - Aerobics in Rehoboth Hall
Tues. - 8-9 - Aerobics in Rehoboth Hall
Wed. - 6:00 - Golden Circle Tureen Dinner with Husbands
and Guests. Bring Tureen and table Service - Rehoboth H.
Thurs. - 10:30 - Mary Martha Circle Meeting and Salad
Smorgasboard at Lone Pflugh's.
Thurs. - 6-9 - Aerobics in Rehoboth Hall
Wed. - 7:15 - Cancel Choir

> This is the last chance to get Poinsetta's - sign up
in the Narthex on special sheet or come to Office.
Mr. & Mrs. Kenneth Weitzel would like to express their
thanks for prayers, cards and get well wishes. They
are both at Home, but both have a long way to go.

"The Keynote Address: Rejoice"
 Scrip: 1 Pet. 4:12-19; Texts: Mt 5:42; 1 Pet 4:10
 Hav cum send 1st portin entitl="Keynot Adres of Xp"
 Adres contin on, but this end 12th vers Mt 5:42 AB
 Is may jus 1 happy, but Rejoice=Gr=CAUSE, B really pla
 but say= exceed glad=gr mean= jump, skip, shout 4 joy
 But 4nt this out of place? At least as think life?
 If crutniz list 1st 4s giv 4 Xpian lif no 2 much be gla
 Poor spirit= beggars B4 6 no hope overcum
 mourn= sin livs, 6thrs, weal; Meek= hav. cost= od. selvs
 Hun 4 Thirs= thing rt; Mercy= shud sho 2 pvr
 Pure= harts, livs; Peace= mak peac ever1, ever wher
 4 this= persecut, talk bout, revile= Benz rtress 4 Js sake
 We 2B= REJOICE, B HILARIOUSLY HAPPY Bcz this?
 Peter tell Xpians this his letter, we red as Scrip
 vs 12= all circumstanc no B alarm Bcz it normal persecu
 vs 13= Rejoice 4 why? Bcz Jus Liv; 4s did= 4 His glory
 vs 14= ppli spk evil, 4s curs name but then 4s glorify
 vs 15= exhort Xpian B free sin all aroun us
 vs 16= any1 sufr as Xpian no B achae, end 6 glorify purp
 vs 17= at 1st step Ch 4s thoz part mus assum rtful role
 liv 4 God, let chip fel 4 mus Liv as along 2 him
 4thoz outsid fold 2 their destruct 4 2 righteous ak
 2their salv 4 G as Creator wil tak care this
 Wat 4 say reitrtatin wat Js sed Beats as read Mt 5
 But why any of this? Why cannot 4 membr Ch 4 let
 thoz outsid do wat they want? why creat probs selvs?
 2 Reasns= Js sed= 4 Great is Ur reward in heavn
 May think selfish reasn 4 liv Xpian lif 4 may B if
 only reasn liv Xpian lif
 But jus idea ther storup reward 4 which no complet
 underst shud enhanc endur sham, sufr, persecut etc
 Bcz then we luv, giv, shar, car 4 peop ungratful world
 But lso= 4 so persecut prophs 44 U= sum company we kee
 Jer, Ezek, Isa, Moses, Amos, etc= shud giv incentiv 2B lik
 But wat mak reward possibl. this and reasn for joy
 4s liv diff as Xpian in Unxpian world Bcz= GIFT GOD
 G creat man liv etern; man turn separat; 2 want bak
 " gav gav worl gift self thru Js Xp
 lif liv transtory thing, few yrs 4 then go out eternty
 Ther liv w/ God; apart/ God; no need dwel apsec apart
 if hav liv apart this lif, kno sumthin of it
 We givn choic wher spend eternty 4 Adv celebrat this
 This Gift G cum 2us 4 wat do we do with it?
 (illus Roger Balm 4 Gift, editorial Decision Dec. 81)
 My task 2wak over? up cong 4 giv me tim awak sleep
 Wat hav U dun gift G givn 2 4 4U? Hav acpt, Bcum par
 lif? Or hav U sed NO 2 G 4 refus tak as desir 4U?
 Do kno Js Xp as L 4 SAV Ur lif? Do U kno 4giv, eter
 if U cannot anser Yes dur sing last hymn cum 4ward
 4 mak decisin

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JANUARY 14, 1996

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

MEMORIAL SERVICE FOR ED FAIRMAN, 2:00 P.M.

1 Peter 4:12-19

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: 1 PETER 4:12-19

SERMON: "THE KEYNOTE ADDRESS: REJOICE"

ST. PAUL'S, BUTLER - 12/13/81

*N

*BENEDICTION

*POSTLUDE

FFAW - DL M.

LIP - KPE

12/13/81

FAMILY

*May want 2-recommend if 2day pleas do

MayB sum who enery, uptill Reuz this
let me say lovlyng Satan went us not 2do Reuz it
tak people from him, but I want 4 ell us
My concern 4 ee U is I kno 4 gives G's givn, etern
prep 4 U by 2 thru Him & that I present 2U
If this still stumbl blok I continu pray 4U that G's
H'p cum in2 Ur lif & U deal w/od in Ur lif
As sing les hymn open hart 2 H'p, & anser whatever
way He directs

1. The first of these is the fact that the
 2. of the United States is a very large
 3. and the United States is a very large
 4. of the United States is a very large
 5. of the United States is a very large
 6. of the United States is a very large
 7. of the United States is a very large
 8. of the United States is a very large
 9. of the United States is a very large
 10. of the United States is a very large

SCRIP: 1 PETER 4:12-19; SERM: TH/KEYNOT ADRES: REJOICE

HAV CUM END WAT CAL-TH/KEYNOT ADRES OF JS
ADRES GC ON,BUT THIS PORIN END W/VIS 12 - READ VS
JS NO BUS SAY-2B HAPPY, HE CONCLUD W/REJOICE

REJOIC IN GRK MEANS 2B REALY GLAD
BU(S ADD=8 EXCEEDING GLAD

THIS IN GRK MEANS 20KIP & JUMP FOR JOY
BUT ISNT THIS OUT OF PLACE AT THIS PT222

ISNT IT OUT OF PLACE WEN LK & THINE OF CIRCUMS OF

IF SCROUTINIZ LIST JS GAV AS GUIDLINES 4XPIAN LIF
SKIP & JUMP ABOUT

WE R 2B=POOR IN SP 2C SELVS AS LOWLY BEGGERS IN SIT
WE R 2MORN 4SIN ON OUR LIVES & IN WORLD

WE R 2B IN CONTROL OF SELVS, MEEK B4 TH/WORL IN F
2. PROBLEMS

WE SHUDE HUNGRY/THIRSTY 4TH/THINGS WH/R RITE

WE SHUD SHO MERCY ZEVRONE
WE R 2B FUR IN OUR LIVS

WE R 2MAK PEACE W/ALL PEO IN ALL CIRCUMS
4ALL THIS,WE R GO 2B PERSECUTD AS STAN 4BITUS YHWH

AS SEEK 2LIV 4JS XP NOT ONLY WILL PERSECUT BUT LY

WIFE TOLD BOB TUS
2 NOW WE R TOLD IN ALL THIS=PREJOICE - B HILARIU

ALL THIS
BEING WAS DEAL WITHED NEW YORK OFFICE AGAIN IN 1952

PETER WAS DEAL W/THIS WEN WHOT 2FELD APIANS IN SCR.

VS 12=DONT B ALARM W/LIF U FACE BCUZ IT NORML 2B PERSECUT
JS TOL US THIS WUD HAPPN

VS 13=THER IS WORD REJOICE AGIN & WHY???

BCUZ WE R UNDRGO SAME PERSECU AS HE FACED

BUT TH/XPIAN HAS TH/JOY OF KNO WIL C TH/GLORY OF JS XP

THR WEN APEARS AT RAPTUR,OR WE DY & GO 2B W/HIM

VS 14=TH/WORL REJECS JS & THOZ AROUN US THINK WE R NUTS 2BLIEV

AS WE DO,G WIL GIV US TH/COMF & CONSOLATIN WE NEED

VS 15=WE R EXHORTD HERE 2B FREE OF TH/SINS WH/R ALL RND US

VS 16=PETR PT OUT IF ANYONE SUFFR AS A XPIAN,NUTHIN 2B ASHAMD
OF BUT WIL IN TH/END GLORIFY G & THAT IS TH/PURPOS OF OUR
LIVS

VS 17=PETER NOW LAYS ALL OF THIS AT TH/DOORSTEP OF TH/CHURCH

THOZ WHO R PART OF TH/CH MUST ASUM THER RITFUL ROL OF LIV

4GOD & LET TH/CHIPS FAL WHER THEY MAY

DO THOZ OUTSID TH/CH C US AS BEING FOLLOWRS OF JS XP??

(ILLUS OF COMMITMENT-TEACHRS RESOLUTINS ON BU!ETIN BORD)

IT IS A LIF LIVED THAT DEMONSTRATS 2OTHR WAT WE R

PETER HAS SUMMED UP WAT JS WAS SAYING IN TH/BEATITUDS

BUT WHY ANY OF THIS???

WHY CANT WE JUSB MEMBERS OF TH/CHURCH & LET THOZ OUTS'D THE

CH GO THER WAY WHIL WE GO OURS??

WHY CREAT PROBS W/THE WORLD??

WE MUS SERV BCUZ JS HAD TOLD US THAT IT IS PART OF OUR LUV 4HIM

WE SERV'D US,WE SERV HIM BCUZ OF OUR LUV FOR HIM

BUT THER IS A REASN WH/PERHAPS MAY SEEM SELFISH & THAT IS SPELD

OUT IN TH/12TH VS CONCLUD THEZ BEATITUDS

JS TELLS US:

REJOIC & B EXCEEDING GLAD,FOR GRT IS UR REWARD IN HVN

JUST TH/THOT THAT G HAS PROVIDED FOR US SOMETHING OR SOME THING

WE CANT UNDRSTAN OR COMPREHEND COMPLETELY SHUD SPUR US ON IN

OUR PIAN LUV & DEVOTIN

BUT ALONG W/THIS WE KNO WE R TRAVLING IN SOME VERY FASY COMPANY

JS SED WE SHUD REJOIC IN THIS=4SO PERSECUT THEY TH/PROPHS WHICH
BEFORE US

JER,ISA,EZEK,HOSEA,AMOS, ALL OF THEZ MEN ENDUR TH/SAME SNICKR,
YUNBLIEF IN TH/WORL OF THER TIME

THEZ MEN WER FAITHFUL EVN THO THER LIVS WER NXXD FILLD W/PERS

(ILLUS J.H. CROWELL & HIS FAITHFULNES)

G CALLS EA US 2B FAITHFUL THRU ALL OF LIFE

THIS IS TH/UNDRLYING MESAG OF THEZ BEATITUDS

EA ONE PTS US 2LIVING STRONGLY FOR OUR LORD

"The Keynote Address: Rejoice"

Scripture: 1 Peter 4:12-19

xt: Matthew 5:12; 1 Peter 4:16

We have come to the end of the first portion of what I have entitled, "The Keynote Address of Jesus Christ." The Address continues on, but this particular portion now ends with the 12th verse of the 5th chapter of Matthew. Jesus closes this section with the words, "Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Jesus is not just saying to be "Happy" in all of this, He is saying to "Rejoice". The word for "Rejoice" is "Chairo" in the Greek and it means to be really glad. But more than this Jesus is saying to be "Exceeding glad," and this in the Greek means to skip and jump and to shout for joy. But isn't this rather out of place at this point? At least isn't it out of place as we think of life and the circumstances of it? If we scrutinize this list Jesus has given us as guidelines for our Christian life we don't really see much to be skipping

and jumping for joy about. ~~xxxxxxx through the xix~~ We are to be "Poor in spirit", which is to see ourselves as being lowly and beggars in the sight of God with nothing that we can do to lift ourselves out of that state. We are to ~~be~~ mourn for sin in our lives; in the people around us; and in the world; and we are to be in control of ourselves, meek before the world in the face of adversity and problems; we should be hungry and thirsty for the things which are right; we should show mercy to everyone; we are to be pure in our lives; we are to make peace with all people in all circumstances; and for all of this we are going to be persecuted as we stand up for the righteous things of life, and strive to live for Jesus ~~Christ~~ Christ, and ~~we~~ not only are we going to be persecuted, but lies and distortions will be told about us and now in the midst of all of this we are told to "Rejoice, to be hilariously happy because of all of this. Peter was dealing with this when he wrote to fellow Christians in the portion of his first letter which we read as Scripture for this morning. If we look at what he says, we can see how it sums all of this up for us. In verse 12 he says: that in all of the troubles, or circumstances

of life which you may face; don't be alarmed because it is normal. Jesus said I would be persecuted for your faith in Him.

In verse 13 he reminds us we are to "Rejoice" and why? Because we are undergoing the same suffering He did. But from it, His Glory is going to be revealed at a later time.

In verse 14, he says that people may speak evil of Jesus, may curse His Name, but through it all by your faithful stand, Jesus Christ will be glorified.

In verse 15, he exhorts the Christian to be free of the sins which are around us

In verse 16, he points out that that if anyone suffers as a Christian, this is nothing to be ashamed of, but will in the end glorify God and that is the purpose of our lives.

In verse 17, Peter lays all of this at the doorstep of the Church. Those who are a part of the Church must assume our rightful role of living for God and let the chips fall where they may, we must live to show that we belong to Him.

For those outside of the fold it is to their destruction, but to the righteous it is to their salvation and God as creator will take care of all of this.

So what Peter is saying is actually a re-iteration of what Jesus had said in the Beatitudes. His is a summation of what we read in Matthew. But why any of this? Why can't we just be members of the church and worship God and let those outside of the church do what they want to do and we will each go our separate ways? Why create problems for ourselves? There are two reasons for this.

The first one is as Jesus said, "For great is your reward in heaven." Now we may think that gives us a very selfish reason for living the Christian life.

And well it may, if that is our only reason for living the Christian life in the manner Jesus pointed out to us. But just the idea that there is stored up for us a reward which we cannot completely comprehend, but knowing that there is a prize at the end of this life should enhance our enduring the shame and suffering the world may produce simply because we strive to live loving, giving, caring lives in an ungrateful world. But also with that reward is the thought that we are traveling in some fast company. "For so persecuted the prophets which

were before you." Ezekiel, Jeremiah, Isaiah, Hosea, Amos, all of the prophets
dured the same snickering and unbelief of the world as they lived their godly
God fearing lives. To be numbered among them should give us more incentive
to live that much more strongly for the Lord.

But what makes that reward in heaven possible? That is the second reason we
have for living a life which is ~~Christian, x x x x x different x x x x x from x x x x x the world~~ differen
or that of a Christian in an unChristian world. God created mankind to live
eternally with Him; to share His love and His fellowship forever. But man
chose to turn from God and separated himself from God. In order for God to
bring man back to Himself and redeem man, God gave to the world the gift of
Himself on our behalf through Jesus Christ. This life we live is only a trans-
itory thing, a matter of a few short years. And when those years are past we
are cut off from this life and go our into eternity. But in eternity which is
where we were originally created to live, we will ~~wither~~ live with God eternall

we will live apart from God eternally. We need ~~to~~ not dwell on the aspects
of what it will be like to live apart from God. We can partially understand
this in this life if we have known what it has been to be separated from Him
in this life. But we have been given the choice as to where we will spend
eternity. That choice is ours to make and we are given the opportunity to
make that choice before God calls us from this life. That is a gift from God.
This in essence is what Advent is all about in the Church year. It is the
expectation or, awaiting of that gift from God. But what do we do with that
Gift? Roger Palm the editor of Decision Magazine wrote an editorial for this
month's issue which I would like to share with you, which speaks of this Gift.
(Illustration ~~of~~ "Gift" by Roger C. Palms, Decision December 1981)

My task is to wake everybody up especially in the congregation which God has
imparted to me. "It is now time to awake from sleep, the hour is at hand."
What have you done with the giftw which God has given to you? Have you ac-
cepted it and it has become a part of your life? Or have you said "No" to
God, and refused to take it as He desires for you? Do you know Jesus Christ

as your Lord and Saviour? Do you know that by your acceptance of Him you have been forgiven of all sin and that you will live eternally with Him in God's presence? I would like to ask that if you cannot answer "Yes" to these questions that during the singing of our last hymn you would come forward and settle that issue in your heart and life. No one can make that decision for you. You can't do it for your husband, or your wife. That requires a personal response. If ~~the~~ God's Holy Spirit is speaking to your heart at this point to make that decision, don't quench that Holy Spirit. Don't let thoughts or ideas of what anyone else may think, stop you from that decision. God wants all of us to make it. You may have been a member of the church for many years and yet never understood what this was all about. That is nothing to be ashamed of. I have known people who have been in these circumstances and have known what a joy they have had by taking that which God offers to each of us.

There may be some of you here this morning who have made that commitment, but somehow or other you have not been living that life Jesus said we should live. Perhaps you may want to re-commit your life to Him today and start today as a ~~new~~ journey striving to live for Him and to be those things He pointed out in these Beatitudes. If so, I would urge you to answer that call as well and to come forward and make that decision.

There may be some of you here this morning who are upset or uptight because I have the nerve to issue an altar call. If that is the case, please let me share with you in love that Satan doesn't want us to do this because it takes people from doing his work and aligns them with God and God's will. My concern for each and every one of you is that we may know the forgiveness of our sins through Jesus Christ, the assurance of a place in eternity prepared for us by and through Him, and that I have been faithful in presenting the opportunity for you to have that in your life. If this is a stumbling block to you still and you are still angry, or resentful of it, then I shall continue to pray that God may let His Holy Spirit into your life in such a way that you may not be offended by Him in any way. As we sing our last hymn, open your heart to God's Holy Spirit and answer His call in whatever way He directs.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday in Advent December 20, 1981
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist, Choir Director
Mr. Roland Thompson, Saxophonist
Mrs. Ginger Harbison and Mr. Lloyd Link, Youth Dir.
Diane Zavacky and Valerie Hartley - Acolytes

ORDER OF WORSHIP - HOLY COMMUNION - 11:00 A.M.
Prelude "Wake, Awake for Night is Flying" Walther
*Processional Hymn 193 "O Come, All Ye Faithful"
*Ascription
*The Call to Communion and Confession - Communion Bulletin
*The Assurance of Pardon
Lighting of the Advent Wreath
Who's Who in the Pew
Announcements
Joys, Concerns
The Offering of Tithes and Gifts
The Offertory "Hark, The Herald Angels Sing, 'Glory...in excelsis'"
*The Doxology ("Lasst Uns Erfreuen" with Alleluias)
Praise God from whom all blessing flow;
Praise Him, all creatures here below;
Oh, praise Him!
Alleluia!
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.
Oh, praise Him!
Oh, praise Him!
Alleluia!
Alleluia!
Alleluia!
Youth Anthem: "Mary, Mary" Arranged by Avery & Marsh
*The Holy Communion (Page 2 Communion Bulletin)
The Communion Hymn 166 "Let All Mortal Flesh Keep Silence"
The Distribution of The Elements
*The Prayer of Thanksgiving
Anthem: "Come, Lord Jesus" Gallina - Chancel Choir
Scripture: Luke 126-35
Sermon: NO POWER FAILURE"
Prayer
*Hymn No. 169 "O Come, O Come, Emmanuel"

*Benediction
*Postlude
***** *Congregation Standing *****
The Elders and Deacons will serve Communion and also
serve as Ushers today.
Tonight - 7:00 - Family Christmas Program here in the
Sanctuary and later in Rehoboth Hall.
If you promised to have cookies or signed up - tonight
is the night - don't forget them.
Christmas Eve Service of Communion, Carols, and Candle
light December 24, 11:00 P.M.
If anyone would like to have their Poinsettia grace the
Chancel on Christmas Eve, we would appreciate having
them for that service also.
Monday and Tuesday - Rehoboth Hall will be used by
Aerobics.
Wed. - Dec. 23, Chancel Choir will Rehearse at 7:15 P.M.
Thurs. Chancel Choir - Dec. 24th - 10:15 P.M.
Next Sunday the New Elders and Deacons will be installed
The attendance last Sunday was 184.
-(Mr. Roland Thompson, Saxophone)

This Christmas many will see beyond the gay wrappings,
the colored lights, the lavish entertainment and the
lovely gifts and will find the glory of Christmas in the
Person of the Lord Jesus Christ. How is this possible?
Entering into the glory of Christmas is possible
through a simple understanding, acceptance and a
resting by faith on what God has to say about the
sending of His Son on that first Christmas.
GOD'S GREAT PURPOSE: "Herein is love, not that we loved
God, but that He loved us, and sent His Son to be the
propitiation for our sins" (I John 4:10). Wonder
of wonders... God not only loved us but He sent His
Son to put away our sins by His death on the cross!

William Ohl and Don Wogan will be visiting the Hospital
this week.

"No Power Failure"

Scrip: Lk 1:26-35; Text: Lk 1:26, 32a, 35b

K 1 wrot=Ther is no nothing under the sun
This mayB so, but ther nu intrest in valu of sun
Solar enrgy & tap of it; but probs=no lite, stof enrg
nothr prob=sun lose heat, decreas heat generate

Thez probs indicat def concern=Powr Failur
But sun alway hav efect in & on worl

274 AD Rom Emp declar Dec 25=Day unconquer Sun(Birth)

This day sun reach low pt southern sky, Bgin northward
daylite Bgin lengthn, mor warmth, spring cum
hous decorat greenry, candles; giv presnts child, poor
(Examp lady & confus Dec 8, Immac Concep & Xmas)

Bliev Js born Oct & Dec 8 jive

Dec 25, Birthday unconquer sun pagn celebrate so
wrlly Ch f's add birth Savior 2 it & Bcum Xmas Day
pagn festval lite Bcum fesval Lite Xpians

Lik Roms old lk 4ward longr days, warmer wether, but
do lk 4ward Lite from G? Do we welcom?

32nd vs=3 of Highest

35th vs=3 of God

Son & Sun soun lik, diff by 1 lettr; both spk Lite
Sun giv off heat, lite; overcum darknes

So is Js Xp 3 of God-Jn 1:4 READ

2 say Dec 25 4 ever Blievr=DAY UNCONQUER SON is 2
celbrat day hiest levl

4 it is that

the grav no cud hold & He came bak=unconquered
But Jn say=vs 5=READ

darknes worlcudn't underst wat Lite about

So is 2day=R we happy ~~xxxxxx~~ ovr cum Lite?

or jus nothr day celbrat, holiday?

vogniz Lite sent 4 sin fill world, a worl darknes
despair; worl seek hope mostly hoples situatin

Our time parlel 1st Cum Js Xp

2day worl fil gloom, despair, no hope countles milli;
But Lite G penetrat darknes & show us & mankind 4
wat we really r; expos pride, greed, self-gratificatin
which led 2 wat darknes despair we hav

That Lite shin 4 U & me

It overcum darknes if we wil let it

A nu day at hand; G's lite is cum & ther No powr Fail
connect that Lite

If we let it lead & direc livs seasn can hav purp
& meaning; the lite of physcal sun may B lesen &

r ~~by~~ cum 2 end

Lite G His Son go on 4evr Bcuz G's luv reveal
blaknes this life; Js Xp Lite know no powr failur
It Lite 4 all peop who seek Lite lead from darknes

Lik hymnwrittr we shud echo words:
Cum 2 lite, tis shine 4 thee,
sweetly lite has dawned upon me
Ince I was blind, but now I can see,
The lite, of the world, is Js.

"No Power Failure"

Scripture: Luke: 1:26-35

Text: Luke 1:32a; 1:35b

King Solomon stated in the Book of Ecclesiastes, "There is no new thing under the sun." There may not be anything new under the sun, but there is a new interest in the value of the sun. In the past few years there is great interest in using the energy of the sun for many purposes. But there are problems involved. One is how to store that energy when the sun doesn't shine for a day or so. ~~Another~~ Another problem we are told is that each year the sun uses up some of its energy and is decreasing in the tremendous heat it generates. These problems indicate a definite concern over, "Power Failure."

But the sun has always had an effect in and on the world. Way back in A.D. 274 an emperor of the Roman empire selected December 25 as the birthday of the unconquered sun. ~~It was~~ This was done because at that date the sun reached its lowest point in the southern sky and began its gradual movement northward once again. This meant that the daylight hours began to lengthen and the warmth of the sun brought warmer weather, and spring. So on this date, houses were decorated with greenery and candles and presents were given to the children and to the poor.

A week or so ago a lady ~~asked me about the celebration of Christmas. The question was prompted by the fact that on December the 8th, that date is set aside as the date of the Immaculate Conception, or the day upon which Mary conceived Jesus through the Holy Spirit. This prompted her to ask how then could Jesus have been born on December 25th? The answer is that the 25th of December is only the day on which we celebrate the birth of Jesus Christ. It is not the actual day. It is believed that Jesus Christ was born in October sometime and if this is the case then the date of December the 8th as the day of His conception is possible. If we look at the celebration of December 25th as we said it was, "The day of the unconquered sun," it was a day which was already being used by the pagan world as a festival of "Light." So the early church fathers merely added the celebration of the~~

birth of the Saviour to it and it became Christmas Day. A pagan festival of light took on the festival of Light for Christendom. Like the Romans of old we can rejoice over the fact that when December 25th rolls around it means that in the not too distant future we will be having warmer weather as each day begins to get longer. But what of that Light from God? Do we really welcome it as well? We read in our Scripture this morning about the angel Gabriel telling Mary of the conception of Jesus Christ in her womb. In the 32nd verse we read, "He shall be ~~called~~ great, and shall be called, "The Son of the Highest."" In the 35th verse we read, "That Holy thing which shall be born of thee shall be called the 'Son of God.'" The words "Son" and "Sun" both sound the same but are only different by one letter. But in both instances they speak of "Light." The sun gives off not heat, but light as well. It is the heavenly body which overcomes the darkness of night. So it is with Jesus Christ, the Son of God. The Apostle John writing of Him said in chapter 1, verse 4, "In Him was life; and the life was the Light of men." To make the comparison and to say that December 25th is for every believer the "Day of the unconquered Son," is to celebrate the day on the highest level. For it is just that. The grave couldn't hold Him and He came back from it, unconquered.

But John added in the 5th verse, "And the Light shineth in darkness; and the darkness comprehended it not." The darkness of the world couldn't understand what that Light was all about. So it is even today. Are we as happy over the coming of the Light into the world or are we just happy to have another day to declare a holiday and celebrate? We recognize that the "Light" was sent for a sin filled world. A world of darkness and despair. A world seeking hope in mostly hopeless situations. Our times must certainly parallel that first coming of Jesus Christ. Today all about us the world is filled with gloom and despair. There is no hope for countless millions of people. There is only darkness. But the Light of God is still penetrating that darkness and it shows us ourselves and mankind as we really are. It exposes the pride, our greed, our self-gratification which has led to the darkness and despair around us.

That "Light" is shining for you and me. It overcomes the darkness if we will let it. A new day is at hand. God's Light is come and there is "No Power Failure" connected with that Light. If we will let it lead and direct our lives this season can have new meaning and purpose. The Light of the physical sun may be lessening and may someday come to a complete end. But the Light of God, His Son, goes on forever because it is God's Love revealed in the blackness of this life. Jesus Christ is the "Light" that knows no power failure. It is the "Light" for all people who are seeking a light to lead out of darkness. May each of us echo the words of the hymn writer who penned the lines:

"Come to the Light, tis shining for thee,
Sweetly the Light has dawned upon me.
Once I was blind, but now I can see,
The Light of the world is Jesus.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Candlelight Service December 24, 1981

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Danny Mangel - Acolyte

CHRISTMAS EVE CANDLELIGHT SERVICE 11:00 P.M.

Prelude "Three Preludes on 'From Heaven Above to
Earth I Come'" Zachau

- *Call to Worship
- *Processional Hymn No. 171 "Joy to the world!"
- *The Call to Communion and Confession - Communion Bulletin
- *The Assurance of Pardon
- Lighting of the Christmas Wreath
- Christmas Wreath Hymn 180 "What child is this"
- Scriptures and Carols:
 - * Annunciation and the Journey
 - Carol 178 "O Little Town of Bethlehem"
 - The Birth and Shepherds
 - Carol 192 "Angels we have heard on high"
 - The Wise Men
 - Carol 184 "Hark! the herald angels Sing"
- Who's Who In the Pew
- Announcements
- The Offering of Our Gifts
- Offertory "Noel!" Franck
- *The Doxology ("Lasset Uns Erfreuen" with Alleluias)
 - Praise God from whom all blessing flow;
 - Praise Him, all creatures here below; Oh, praise Him!
 - Alleluia! Praise Him above, ye heavenly host:
 - Praise Father, Son, and Holy Ghost.
 - Oh, praise Him! Oh, praise Him! Alleluia! Alleluia!
- The Communion Carol 193 "O come, all ye faithful"
- *The Holy Communion - (Page 2 Communion Bulletin)
- The Distribution of The Elements
- *The Prayer of Thanksgiving
 - Anthem "Song of Bethlehem" Strommen
- Christmas Message: "The Notes"
- Tr Candlelighting

The Candlelight Carol "Silent Night" (stand on last
Silent night, holy night, All is calm, all is bright
Round yon virgin mother and child. Holy infant
so tender and mild, Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night, holy night, Shepherds quake at the
sight. Glories stream from heaven afar, Heavenly
hosts sing alleluia; Christ the Savior, is born!
Christ, the Savior, is born!

Silent night, holy night, Son of God, love's pure
light Radiant beams from Thy holy face, With the
dawn of redeeming grace, Jesus, Lord, at Thy Birth,
Jesus, Lord, at Thy birth.

- *The Benediction
- *The Postlude "Joy to The World" Gehrke
- ***** *Congregation Standing *****
- The Elders and Deacons will serve Communion as well
as Usher tonight
- Mr. & Mrs. Paul Harbison will greet the Congregation
at the door this evening.
- WHEN RECEIVING THE LIGHT, TILT UNLIT CANDLES TOWARD
THE ONE THAT IS ALREADY LIT.
- Please remain seated until the last verse of Silent
night.
- There are covers for your Poinsetta's in the office
make sure you put one over your plant so that the
cold air will not freeze your plant.
- We hope you have a Merry Christmas and remember the
true meaning of Christmas. We hope to see you all
here next Sunday.
- All books of the Financial Secretary will close the
last day of this month. Please get everything in
early so it will be included this year.
- Please put your Church's name and address on the back
of your Communion Card if you are visiting this
evening and they will be forwarded to your own Church.
- Youth All Night Party coming up January 1st. See
new Youth Director - Lloyd Link, Karen Link, Howard
and Betty Jalliet, Martin and Marie Henry if you are
interested in some good Fellowship. We are happy to
have Rudy and Dutch Bowser helping with the Youth.

Dear Grant,

I love you very much. When we are in social studies I am always looking at you. When we change for reading I wait for you in the hall. When we go to lunch today I want to sit next to you because I love you so much.

Love,
Denise

P.S. And if you don't love me, I am going to hate your guts.

"The Notes"

Print: 2:40-12

Notes say I cum reg part nos our lives; receiv notes all kin, let me shar a few recent vintag I receiv: (gr my list; card from Mon, suit; ask out carb stupid) Notes writ many reason in hurry, hurry society & in mind. Duz pas lik ships nite. How many involv send note school? How many caught? All us Anthony Bibiase, N Hall, Canada school, Denise) long time so ancient Is, litt town Beth G row not impor no e Belivr 2xrp low shens hilsid & sheep note belvess 15-12. Bill further talewhil yet in sins, I so luv worl etc. All this luv note from G. G's luv cum dwn Amas & this exact wat tuk place this luv defly descrip BcuZ contrary 2wat any? expec G. It no possib G wud B concern creatin wud cum liv mids. Angl visit Jos=Mt=They shal cal name Emanuel=4:25 difficult expl, accpt then, & likwis dif expl, accpt now (Illus Lloyd Gilvie, Holywud Pres Ch, & man restrant) This mak plenty unique dif all religins world. But I no operat that way anymor duz He? (Illus Mr. Cooper, eye operatin, prayers etc) Ince agin unique? No it isnt, it same way G wil & duz cum livs if open 2 him. G's luv dif from humn luv BcuZ humn luv conditinl. Ther postscrip Denise=READ agin & Ps. Childish? Yes, but can I selvs mirror that note: Denise laid bare soul, but wat if reject? Wat Grant sho 2 friends? Wat if they laff? Wat id he no luv her? Her feelins out, naked, exposed & so quickly add PS. All us fear rejectin, all flinch from expos selvs 2 n' hr persn & stan chanc rejectin, humiliatin & we c'ar up luv. Js that Baby, whos birth celebrat this tim ea yr was givn in luv; He liv lif luv; He opn self 2 worl & He reject; but thru continu 2 luv & 2 sho luv G shin thru even that rejectin. (Illus orphan boy & note=whoever find note, I luv U) That exact wat G say 2 worl 2nite: Whoever find note, this baby which promis & send 4th, this Saviour, whoever finds Him, I luv U. I luv U & want U 2 luv ME-but if U dont, I'll luv U anyway; & I'll keep on luving U in spite Urself, & striv 2 ope Ur hart & lif 2 ME.

"The Notes"

Scripture: Luke 2:10-12

Notes have become a regular part of most of our lives. We receive notes of all kinds. Let me share just a few of recent vintage I received.

(supposed note from Shirley to pick up food at store; supposed card from Son, telling of double knit tent, (suit), for Christmas; supposed note from Shirley marked, "T.O.T.G.S." = Take Out The Garbage Stupid)

Notes are written for many reasons and particularly in our hurried and harried society since many times our paths cross in our homes like ships meeting in the night. How many of you were ever involved in sending notes in school? How many of you ever got caught by the teacher?

(Illustration of Anthon Dibiase 5th grade teacher at Niagra Falls, Canada school & girl writing note to boy)

A long time ago in the ancient land of Israel, in a little town called Bethlehem, God gave a note of importance to the world. That note was delivered by angels to a group of lowly shepherds out on a hillside with their sheep. The note said, "Fear not; for behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The Bible further tells us that while we were yet in our sins, "God so loved the world that He gave His only begotten Son" All of this was a love note from God. We speak and sing of love coming down at Christmas time and this just exactly what took place. This love defies description because it is contrary to what anyone would expect from God. It isn't possible that ~~and~~ a God would be concerned about His creation that He would come and live in their midst. But ~~Matthew's~~ ~~telling~~ of the angel visiting Joseph, as recorded in the Gospel of Matthew tells Joseph, ~~that~~ "They shall call His name Emmanuel, which being interpreted is, God with us." God in our midst, God among us. It was difficult to accept and explain then, and it is difficult to accept and explain today.

(Illustration Dr. Lloyd ~~Wig~~ Ogilvie, Hollywood Presbyterian Church & man in restaurant)

This makes Christianity uniquely different from all religions of the world.

But God doesn't operate like that anymore, or does He?

(Illustration of Mr. Cooper & operations on eyes for blindness, & prayers)

Once again is this unique? No it isn't. It is the same way God will and does come into our lives if we open them to Him.

But God's love is very different from our human love because our human love is conditional. There is a postscript to the note from Denise. She said, (read of what her love for Grant supposedly was, and then read postscript).

Childish? Yes! But we can each see our selves mirrored in that note. Denise had laid bare her soul, but what if she was rejected? What if Grant would tell his classmates and show them the note? What if they laugh? What if he doesn't love her? Her feelings were out in the open, naked, exposed. So quickly she covers up her exposed feelings with the protective words, "And if you don't love me, I am going to hate your guts." All of us fear rejection, all of us flinch from exposing our inmost selves to another person and stand the chance of rejection, or humiliation. And so we cover up our love.

Jesus, that Baby, whose birth we celebrate at this time each year was given by God in love. He lived a life of love. He opened himself up completely to the world and He was rejected. But through it He continued to love and to show that the love of God came through even though it was rejected.

(Illustration of orphan boy and note, I love you.)

That is exactly what God said and is saying to the world tonight. "Whoever finds this note, this baby of which I promised and sent forth, this Saviour, "whoever finds Him, I love you." He says that I love you so much I sent My Son to earth to die for you. I love you and I want you to love me - but if you don't I'll love you anyway. And I'll keep on loving you in spite of yourself, and strive to open your heart and your life to Me.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday After Christmas December 27, 1981
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Dianne Zavacky and Valerie Hartley - Acolytes

* * * * *
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Jesu, Joy of Man's Desiring" J.S. Bach
(Miss Sharon Glasgow, Flutest)

*Processional Hymn No. 184 "Hark! the Herald Angels Sing"

*Ascription

*Exhortation

*Confession (In Unison) "O God, to whom glory is sung in the highest, while on earth peace is proclaimed to men of good will; grant that good will to us thy servants, cleanse us from all our sins, and give perpetual peace to us and to all people; through thy mercy, O God, who art blessed, and dost govern all things, world without end. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 197 "It Came upon the Midnight Clear"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "'Greensleeves' with Variations"

Installation - Council (Miss Glasgow)

Benediction

("Lasst Uns Erfreuen" with Alleluias)

Praise God from whom all blessing flow; Praise Him,

all creatures here below: Oh, praise Him! Alleluia!

Praise Him above, ye heavenly host: Praise Father,
Son, and Holy Ghost. Oh, praise Him! Oh, praise Him!
Alleluia! Alleluia! Alleluia!

Anthem: "Do You Hear What I Hear?" Reaney/Shayne

Scripture: John 1:1-14

Sermon: "IS THIS ALL THERE IS?"

Prayer

*Closing Hymn No. 192 "Angels We Have Heard On High"

*Benediction

Postlude "Sonata for Flute" Handel (Miss Glasgow)

* * * * * *Congregation Standing + * * * *

The Lovely Flowers on the Altar have been placed by

Mrs. W. W. Pfabe to the "Glory of God"

Serving as Ushers today are *Richard Mangel,

Don Kingsley, Art Carney and Gary Penar.

Nursery will be provided today.

Miss Marlene Riemer and Miss Debby Melton will greet

the Congregation at the door this morning.

The attendance last Sunday was 235.

Bea Tait and Karen Link will be visiting the Hospital this week.

> Our Congratulations to Mr. & Mrs. James Sheppeck on the Birth of a Daughter on December 22. *TERESA PATTEN*
The new Flower chart is posted in the Narthex - *Box*
please sign up now so that you will get the Sunday you request or would like to have.

New Elders to be installed today are Paul Campbell and Art Snyder.

New Deacons are Dianna Hollefreund, Debby Melton, Pamela Tait and Ann Williams.

If you had the responsibility of checking on a committee for the year book - please get the information back to Bea today.

Wed. - Dec. 30 - 7:15 P.M. - Chancel Choir Rehearsal.

Wed. - 8:00 - Youth Choir Rehearsal.

> Every Wednesday and Sunday evening - Youth

Youth All Night Party coming up January 1st. See

Lloyd Link or Karen Link. They are going to have

a lot of things to do - you will not want to miss

all the fun and fellowship.

All financial books will close Thursday December 31st.

"Is This All There Is?"

Scrp: Jn 1:1-14; Text: Jn 1:1 & 14

Sum day follo bith babe Beth H Pr & Scribes, Phars etc
Sanhedrin meet Templ Jeru: H Pr adres, "Gentmen import
event tak plac 5mi S in Beth, ~~xxx~~. This birth caus
stir, sum say Messiah etc, & we meet 2 tak actin

Pr liv Beth rise & spk bout Is, Micah, planets & asks
quest=IS THIS ALL THERE IS? (bout deliverer, Messiah)

sit dwn & talk mong selvs

no hapen, but posibilty & worl ask 1990 yrs=Title
Is baby all? Mere mortl? Shud no expect more?

Evn intelgent, scietific, enliten day & age men claim

Js only gud man, moral teachr, but no S of G as claim
who cud claim this? from Bgin He say=S of G, exist B4

Thez claims Tru or Fals=Which is it? 2anser 2alterns

1=Deceivr, lies & bilt lies:miracls=triks;hypnotiz,
mesmeriz mak Bliev heal;feed=takout serv & hide

But mak discips liars 2 & perptrat hoax

2=Lunatic, madman=C.S. Lewis & quote bout this

3=Js Xp all sed He was;was 2 is S of G, Savior worl

Apos Jn want anser quest ask bout this & spk intelec

2 intellectul peop

Apo P say=1 Cor 2:14-15=EXPLAIN

Jn in Gr spk worl which no underst wat all ment

vs 1=word=LOGOS Gr & get LOGIC in Eng from it

mean=analyz logicly;caus & effect

Therfor Jn pt out Js more mere man & if substute
Js Ap for =WORD, (READ THIS)

then Jn Bap spk Js vss 29-33=READ

Then Js gav pruf by works=heal, driv demns, feed

But mos import=Cum Bak From Ded

everthing sed cud B quest by any1 with quest=IS

THIS ALL THERE IS?

but this feat no duplicat by any1, only G has powr
& authorty 2do

Not lif Js Ap, not minstry, not miracles, not deth,

But Resurrectin set apart all human beings

Phil 2:9-11 P writ=READ

Story Xmas Jn sum up vs 14=READ

Bgin bild up2 holiday litle by litle, C & hear bout
& get excited, lk with anticipatin & 4 many wen cum

ask=IS THIS ALL THERE IS? All of this & 4 wat?

much of worl cannot anser but 4 Xpian shud alway

B evident & shud haply & joyfully B abl say & shar
Birth Js Ap & that is wat all about

If shud questin & ask IS THIS ALL THERE IS?, the

ar is always, "THIS IS ALL WE NEED, BCUZ IT IS

GOD WITH US, GOD IN THE FLESH.

"Is This All There Is?"

Scripture: John 1:1-14

Text: John 1:1, ~~xxx~~ 14
Some days following

~~the following~~ the birth of a baby in Bethlehem, the High Priest, the

Scribes, the Pharisees, in fact, the entire Sanhedrin met in session for a very important conference. ~~Addressing the assembled group the High Priest~~

When every member who was to be present had arrived and been seated, the High Priest arose to address the assembled throng. "Gentlemen," he began, "There has been a very interesting development which you all know has taken place just 5 miles south of here in the town of Bethlehem. The birth of a child seems to have caused quite a stir among the populace. He is being called everything from the successor to King David, to the long awaited Messiah. We have met here to determine what course of action we must take.

One of the priests who lived in Bethlehem requested permission to speak. The High Priest nodded and the priest arose. "Your Holiness," he began speaking to the High Priest, "And fellow priests, I have witnessed first hand what has taken place and quite frankly I'm concerned that so much is being said and told of this event. In my conversations with our fellow Jews, I have discovered several things. First, the prophecies of our Fathers are being applied to this occurrence. Micah is quoted as giving a prophecy concerning a birth in Bethlehem and this birth has been singled out as that one he spoke of. Isaiah is being credited with stating that a Son would be born who would inherit the throne of David and this supposedly is that Son. I have been told of learned people who make a study of the heavenly bodies, observing a strange conjunction of some sort among the planets and this supposedly is to depict a birth of royalty. But with all ~~that~~ the explanations and theories about this event, I ask you, is this the Messiah? Is the one who is to deliver us from the oppression and tyranny of our enemies to come in this manner? Is our deliverer to be a mere man like ourselves, and a helpless baby at that who is unable to assume leadership for many years to come? "Is this all there is?" Then he sat down and they each began to question among themselves concerning

this event.

Now this didn't actually happen as far as we know. But it might well have been something which occurred over over again in the weeks and months following the birth of this baby. But the question probably asked then by most people was, "Is this all there is?" And that question has come down through over 1900 years of history and is asked over and over again. "Is this all there is?" Isn't there something more. A mere baby, a helpless infant and He is to be the Saviour of the world? "Is This All There Is?" Shouldn't we expect more? Even in our intelligent, scientific, well enlightened day and age, men claim today that Jesus Christ was a "good man," and that He was a "great moral teacher," but He wasn't the Son of God as Christians claim. But there is a problem with this thinking. Who would claim these things for Himself and be merely a "good man?" From the very beginning He claimed that He was the Son of God and that He existed with God from the beginning of time. These claims are either true or false. Which was it? If we strive to answer this there are only three alternatives open to us. The first is that He was a deceiver. This meant that His life was a life of lies. He didn't do the things we read of Him. Behind all of those actions which are pointed out as miraculous is a logical explanation. Somehow or other He was able to hypnotize, or mesmerize the people into believing that they were healed from diseases; He was able to deceive them into believing that He was feeding them with a small portion of food when in fact He had ~~xx~~ food brought in from some takeout service and the disciples were able to disguise what they were doing and the populace was fooled. But wait a minute! That makes the disciples and followers of Jesus liars as well. All of them, each in their own special way was working or involved in a conspiracy to fool the people. Somehow or other they all worked to contrive and operate the biggest hoax perpetrated on mankind. The second alternative is that He was a madman who was convinced that He could do supernatural things. And since He was insane He possessed greater powers than a normal man would. C. S. Lewis writing of this said: (Quote by C. S. Lewis about Jesus being a madman or devil).

The third alternative open to us is that Jesus Christ was all He ever claimed for Himself. That He was and is the Son of God and the Saviour of the world. The Apostle John like each of the disciples had to answer many questions about Jesus. They lived in a world of intellectuals just as we do today. There is nothing wrong with being intellectual but as the Apostle Paul pointed out, "the wisdom of this world has clouded many intellectual people." He meant that too much education can make a person immune to the spiritual things which cannot be explained scientifically. In 1 Corinthians chapter 2, verse 14, Paul writes, (read this). And he adds in verse 15, (read this & insert discerned). Explain: this applies to the unsaved man versus the one who is saved.

So as John became more aware that the Greek speaking world in which he lived could not understand what all of this meant, wrote to them in a manner which they could understand. So we read in the 1st verse of the 1st chapter of his Gospel, (read this). He calls Jesus the "Word." Which in Greek was "Logos." We get our english word "Logic" from this word, and logic has to do with analyzing things, thinking them through to their logical conclusions; having to do with cause and effect. Therefore, we can see that John was striving to point out that this person, Jesus Christ was more than a mere mortal such as each of them. So if we substitute the name Jesus Christ for the word, "Word," the verse takes on more meaning. (Read this).

One of the first proofs that Jesus was who He said He was, and who John and the other disciples said He was is elaborated in this chapter by the baptism of Jesus. First John told the Pharisees and others that He was not the Lord's anointed. Then we read of Jesus coming for baptism. (Read verses 29-33). Then Jesus Himself gave proof that He was not a ~~man~~ mere man by His works. He healed, He fed miraculously with little food, He raised people from the dead; He cast out demons and evil spirits from people and each of these gave proof that He was who He said He was. But most importantly He himself came back from the dead. Everything which He did could be questioned by anyone

with the questions, "Is This All There Is?" But the ultimate of Himself was to arise from the dead. That feat cannot be duplicated by anyone. Only God has that power, that authority. It was not the life of Jesus Christ; it was not His ministry; it was not His death that set Him apart from all other humans. It was His resurrection. In Philipians 2:9-11, Paul writes, (Read this). The story of Christmas is that God came to earth in the form of a human. John sums this prologue of his Gospel up, with the words found in verse 14, (read this).

~~The~~ We begin to build up to the holiday little by little. Things begin to appear in the stores and we begin reading and hearing of things ~~about~~ about Christmas. Our enthusiasm grows and excitement builds. Little by little we are drawn toward Christmas and as the day approaches we all look with anticipation to its coming. But unfortunately when it arrives it is not always all that we expected it to be and for most people there is a large letdown. For any on Christmas Day the question is asked, "Is This All There Is?" All of this and for ~~what?~~ purpose? To much of the world the answer is not evident. But for the Christian it should always be evident and we should happily, and joyfully be able to share with any and all that God has come to live among man. It is the birth of Jesus Christ that all of this is and has been about. We need nothing else and if we may ask, "Is This All There Is?" the answer is always, "This is all we need," because it is God with us, God in the flesh.









Ralph C. Link
153 Keck Road
Sarver, Pa. 16055
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.